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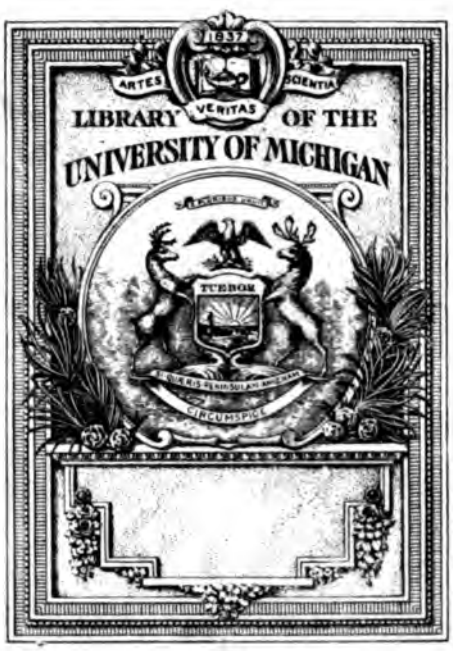
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VICTORIA NYANZA

THE

VICTORIA NYANZA

The Land, the Races and their Customs, with Specimens of some of the Dialects

BY

PAUL KOLLMANN

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WITH A MAP AND 372 ILLUSTRATIONS FROM NATIVE OBJECTS IN THE AUTHOR'S OWN COLLECTIONS

LONDON
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Translated by

H. A. NESBITT, M.A.

PREFACE.

In presenting to the reader a description of the races inhabiting the shores of the Victoria Nyanza, the most extensive fresh-water basin of Central Africa, exhibiting their customs and usages, their mode of life and their ethnographic relations, I have a twofold object in view: to record in detail the results of my observations and the contents of my collections, and to awaken public interest in the most beautiful region of Germany's East African colony, destined at no distant time to play an important part in colonial enterprise. On my numerous excursions and expeditions west, south, and east of the lake, I enjoyed most favourable opportunities of making extensive and valuable collections of all kinds, of gathering interesting information about the peculiarities of the several races, and of learning a great deal from my own personal observation.

That I have been fortunate enough to bring to Europe objects previously unknown, I owe partly to the fact that in 1893 I was at work for several months in the Ethnological Museum of Berlin, under the superintendence of Professor von Luschan, who initiated me into the ethnology of our colonies. After my return

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from German East Africa, I again largely profited by the rich experience of this gentleman, who assisted me, and most kindly photographed a large number of my ethnographic objects—an assistance which I acknowledge on this occasion with expressions of most sincere gratitude.

I am aware that on some points my records are at variance with those of other travellers, but must leave it to experts to investigate this divergence, and account for it. I, for my part, am content merely to give an accurate and faithful description of my own observations, and of the information given me by the natives. I shall feel myself abundantly rewarded if, by contributing my mite, I have enriched science with any new and interesting facts.

In conclusion, I express my thanks to Dr. Weule and Mr. Ankermann for the great trouble they have taken in ordering, sifting, and arranging my collection in the Berlin Museum, and to the latter gentleman especially for the excellent and painstaking drawings he has made, which were indispensably necessary for the publication of this work.

PAUL KOLLMANN.

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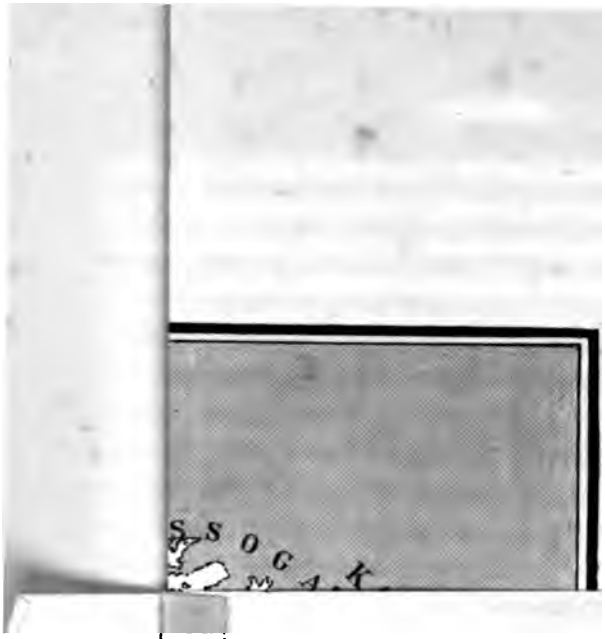


by numerous geographers, it had nevertheless to be

acknowledged when Speke visited the lake a second time in company with Grant. Later on we find a few other Europeans on the shores of the Nyanza—notably Stanley—until the mighty lake attained a position of supreme interest through the German expedition of Emin Pacha and through the German acquisitions there.* As to the Mountains of the Moon, people are not yet quite agreed. One places them in Abyssinia; Stanley considers them to be in the Runssoro Range; Baumann in Urundi. In accordance with the results of the new investigation, we may consider one source of the Nile to be the river Kagera, which flows into the lake on the southern boundary of the British province, and the current of which can be perceptibly followed right through the lake to its exit.

If we regard the Kagera as a source of the Nile, then all its sources are to be sought in German territory, and Dr. Baumann believes that he has actually found them in the region to the north-east of Lake Tanganyika. Be that as it may, we will not enter further into these purely geographical questions, partly because they are not yet fully cleared up, and partly because such elaborate discussions do not lie within the compass of our work. It must be sufficient for us to give such a short geographical, hydrographic and ethnographic description of the Nyanza region as may possess interest and importance for the purposes of the present work.

Lake Victoria, as Speke named it in honour of the Queen—the Ukerewe, as it is called by the Arabs, after the great island of the same name in the south—lies between 0° 20′ N. Lat. and 3° S. Lat., and between 31° 40′ and 35° E. Long. In shape it forms an irregular quadrilateral with points somewhat askew towards the north-east, and still more towards the south-west.

* Reference is intended to the expedition undertaken by Emin with Dr. Stuhlmann, in which the former lost his life.

According to the view of Dr. Stuhlmann, the lake is 'a central depression of the continent, the formation of which was partly caused by a great upheaval still traceable to the west of the lake. The original formation was evidently a great plateau which consisted of the rocks belonging to the primitive slate formation as we still observe it to the west of the lake. An enormous portion of this glided away into a rent running north and south, and here took place an eruption of granite, just as similar rocks made their way into the secondary longitudinal rent in Karagwe and Mpororo and in the great cleavage at Lake Albert. We still have before us a rib of the sunken part of this primitive slate in the islands which lie in a line parallel to the western shore of the Nyanza.

The largest of the lakes of Central Africa—the Nyanza—covers an area of about 27,500 square miles, and is thus about the size of Scotland. Its banks are formed of grassy hills sloping gently to the shore, or of rugged stretches of rock soon giving place to higher mountain ranges or plateaux. The shores of the north, west and south, along the lake from Uganda to Muanza, display the character of a hilly country with occasional weather-worn cliffs, while in the south-east, east and north-east we can speak of actual ranges of mountains or extensive plains.

A part of Ussukuma's country, and great stretches of land further on by the river Ruwana in Ugayo and Kavirondo, consist of great plains and grassy steppes. Elevations of a considerable height are found in the Baridi, Ushashi and Madjitage ranges to the east. I should like here to mention in anticipation that the northern, western, and south-western regions are as a rule more fertile than the others. We will approach this subject in more detail when considering the individual localities. The shores themselves abound in bays large and small, and at the south the Speke, Smith, and Emin

Pacha gulfs cut deep into the land. The shallow water in the bays has generally a dull, dirty colour, and is traversed by broad stretches of dense papyrus, the haunt of numerous hippopotami and crocodiles. Where a brook or stream enters the lake, there is formed around the mouth a singular mud swamp which in these places shows no considerable difference of level between land and water; and it is by no means one of the pleasures of life to have to pass through a fœtid swamp of this kind near the lake among papyrus stems 20 feet high. On one who stands on the shore of the lake, and allows his eyes to range over the broad expanse of blue water, the Nyanza produces an impression similar to that of the ocean.

Of the larger islands which lie along the shore, we must mention the Ssesse Archipelago,* with its principal island of the same name; Uwuma, belonging to Uganda; and Ukerewe, in the south; and we should perhaps add Ugingo, in the east. Besides these islands, there is a broken chain of small islets along the coast, some of them inhabited, some only serving temporarily as camping-places for fishermen or travelling natives. The nature of the soil often differs fundamentally in the different islands. On one island especially, Ukerewe, we find dense, impenetrable primeval forest; another shows us fresh green meadows, extensive fields without a tree; and a third consists of blocks of stone piled one upon another, in the crevices of which various kinds of underwood grow in rank luxuriance. It is a charming sight that these islands generally present, with the dense dark green of the giant forest and the low tangled underwood, the shore formed of blocks of stone of dazzling whiteness, and the foam of the blue waves dashing high upon them. Numerous birds rise and fall on the undulating

* The inhabitants of these islands are cannibals, who even devour individuals of their own race.

waves, or sun themselves on the rocks: ducks, seagulls, sandpipers, cormorants, divers, and many others. The larger mammalia are wanting to these islands. We see at most a rock-cony (*Hyrax mossambicus*) now and again among the blocks of stone. This animal is very frequently to be found on the mainland in Usakuma and along the lake.

The depth of the lake varies much. We do not yet possess entirely reliable soundings, so that opinions on the subject are still at variance. From the circumstance that during a storm I observed waves of 6 feet in height and of a truly remarkable length, I draw the conclusion that the lake must be of a considerable depth in some places. The condition of the bottom near the shores is not uniform; here deep water reaches close up to the rocks, there the sandy bottom emerges gradually. The larger ships will always have to anchor far from the shore—obviously a great disadvantage. On the other hand, we have many bays which are sheltered from wind and waves, and which may serve as favourable harbours and anchorages. There has been until now no opportunity to test these circumstances in a practical manner with larger vessels. In the spring of 1896 the English brought two small steamers to the lake, which were put together in my station of Muanza. One of these sank near Bukoba on her first trial-trip. Let us hope for a better fate for the other, as well as for the German steamer we are hoping to see there. The colour of the lake is generally a deep blue, but in storm and bad weather it puts on a dull milky hue or an emerald green. The water is as clear as crystal, and of the purest taste.

The mighty reservoir has only two regular affluents in the proper sense, the Kagera (west) and the Mara Dabash (east); but in the rainy season numerous streams flow into the lake, bringing to it a considerable volume of

water, which explains the rising of the lake at this season. Another noteworthy phenomenon of the lake is the sinking of its surface, which is said to have been taking place constantly, to a small extent, independently of rainy or dry seasons, ever since 1878, according to the accounts of the resident missionaries and the natives. The marks of this are clearly visible on the cliffs of the south coast. Another variation of the level of the lake to the extent of a few inches takes place daily with tolerable regularity, especially at the south of the lake. After a calm there sets in towards morning, with exceptions, a land-wind from the south-east, which is strongest about 11 a.m, and lasts till 2 or 2.30 in the afternoon. Towards evening a fresh breeze blows from the lake over the land, falling again about midnight. In these regular phenomena is to be sought the cause of the apparent ebb and flow. Besides this, a current exists in the lake from south to north, which is made still stronger by the south-east land-wind. This often gave me the opportunity to notice the vast island-like patches of papyrus, which, torn away in Smith Gulf, floated northward, and returned south towards evening and stuck fast to the land. In the morning they were again to be seen far out in the lake, approaching the land again towards evening, and the next day entirely disappearing to the north. The fish in the lake are tolerably plentiful, but more so in the south than in the north, so that not infrequently numbers of the Waganda come to exchange their wares for fish, or to catch fish for themselves. According to Stuhlmann, the following are the species that are most commonly taken: *Protopterus*, two kinds of *Silurus*, *Chromis*, *Fundulus Güntheri*, *Mastacembelus speciosus* and *Labeo sp.*, *Barbus nigrolinea Pffr.*, and others.

The reader must not expect from me a scientific treatment of the Nyanza itself—its probable origin, the geological construction of its banks and surroundings.

All this I must, of course, leave to the expert. I am myself quite a layman in these subjects, and in the foregoing words I have only endeavoured to communicate to the reader my knowledge concerning the lake, obtained during my own residence there, and I hope that I have given him a general picture of the whole.

CHAPTER II.

UGANDA.

UGANDA, the most northerly and most powerful negro kingdom on the Victoria Nyanza, is peopled by a race which is entitled to our special attention, in consequence of its high degree of civilization, contrasting sharply in this with the other native populations. It has not yet been settled, and it may never be, whether the Waganda are immigrants or aborigines, or whether an intermixture has taken place between settlers and natives. The latter is the most probable. It is indeed difficult, almost impossible, to write the history of a people who until a relatively short time ago were untouched by any European culture, and who possess no written records of any kind concerning their arrival and descent. Here we must content ourselves with the tales and traditions of the natives; but these must be received with the greatest caution, on account of their inaccuracy and of the universal passion of the negro for embellishing truth as much as possible, and for altering matters of fact as he sees fit. However, according to all that the Waganda relate, it seems to stand out clearly that some four hundred years ago (calculating from the genealogy of the ruling dynasties given to us by the Waganda) an immigration took place from the north and north-east, which was certainly that of a Hamitic race. These interlopers seem not to be identical

Hamitic Immigration.

with the Wahuma, for the Kiganda* exhibits marked differences from the other dialects of the countries inhabited by the Wahuma. In these countries—for instance, in Nkole Unyoro, Karagwe, Uha, Ussindja—the dialects are very similar to one another, but differ in many ways from Kiganda, the language of Uganda. This difference of language, however, is no certain disproof of a Wahuma immigration, as it is matter of experience that immigrant peoples often come to adopt the language of the people of the country, and we still find in Uganda many traces of Wahuma blood.

We are inclined to accept the intermixture with another Hamitic race; for, on the one hand, the Wahuma appear to enjoy no especial consideration in Uganda, in contrast with the other Wahuma-Bantu tribes, in which the ruling classes are Wahuma, and, on the other hand, the high culture of the Waganda, their furniture—often of artistic make—and all the articles in ordinary use, are incomparably better than those in the neighbouring countries and the other countries occupied by the Wahuma. In spite of this indisputable Hamitic influence, the genuine Mganda belongs to the Bantu race as to his exterior, and his bodily shape often exhibits the true negro type. On the other hand, those countries in which the Wahuma blood has maintained itself more free from admixture, as Nkole, Karagwe, etc., present forms of noble, elegant, and graceful bearing; but here again civilization stands at a markedly lower level than in Uganda. Why and wherefore is a difficult problem to solve.

In the sixties and seventies Uganda was governed by the notorious Mtesa, to whose cruelty numbers of the Waganda were sacrificed. Changeable as a weathercock, he at one time allowed the sunshine of his

History.

* The country is *Uganda;* one of the race is *Mganda;* the people are *Waganda;* the language is *Kiganda.*—TRANSLATOR.

favour to shine on the Arabs who had settled in Uganda, rich as it was in ivory, and who had converted many of the Wahuma to Islam; at another time he favoured the Christian missionaries and their adherents. The heavily-afflicted people breathed freely for the first time when this sanguinary ruler died at the beginning of 1880. His successor, Mwanga, who is still living, did not act much better at the outset of his reign, but also had many of his subjects put to death or mutilated. By these continual cruelties the people, already outraged to the uttermost by Mtesa, were driven to open insurrection. Mwanga was deposed, and driven from the country. He fled to the Bukumbi missionaries at the south of the lake, and lived for a considerable time under their protection. Later on, after many bloody battles, he succeeded, with the assistance of the Englishman Stokes, in placing himself again upon the throne. The ensuing years were to show us a most regrettable condition of things in the interior of Africa, when Europeans, Englishmen and Frenchmen, stood opposed to each other in arms. Mwanga had once more to fly, and with great difficulty succeeded in escaping in the train of Monseigneur Hirth, of the French Catholic Mission. He went first to Ssesse, and later on to Bukoba. As affairs in Uganda became more and more embittered, the Waganda remained true to their 'heaven-sent' Kabaka, and resisted the English by force, so that the English Commissioner, Mr. Lugard, found himself obliged to come to terms with Mwanga, and in the presence of German witnesses in Bukoba he had to guarantee to the Kabaka Mwanga a free return to his country, and full security when he got there.*

* According to the latest news from German East Africa, Mwanga had again fled into German territory, in consequence of disputes with the English; but later on he is said to have returned again, and to be at present in revolt against England in conjunction with Unyoro and Nkole.

Uganda is without question the most fertile and productive territory on the Victoria Nyanza, and, according to the latest inquiry, it contains about 500,000 inhabitants. In its southern portion, bordering on the Nyanza, the interior exhibits the type of a hilly country. Gentle slopes covered with green grass, or with dense bush and forest, traverse the land. The valleys are moist with the frequent showers, and thus form the best soil for the chief object of culture, the banana. Towards the German territory the undulating landscape passes into extensive steppes of underwood, such as we see in German Buddu, till in the north of Kisiba ranges of heights again make their appearance. It not seldom happens that a surging mist settles for days together in the valleys; but in spite of the great moisture of the soil and the dampness of the air, Uganda is considered healthier than other Nyanza districts.

Soil.

The large supply of moisture and the numerous downpours have their origin partly in the regular south-east trade wind which blows across the lake. In contrast with this north and north-west corner of the lake, the rainy and dry seasons in the south and east succeed one another in a more normal manner. On the south coast we have had no rain to record for months at a time, but we get rain on the west coast from time to time, even in the dry season. The climate in Uganda and in Kisiba, which is very similar to it, may be called pleasant, often even chilly, owing to the cooling breeze. It follows naturally from the equable and regular alternation of sunshine and rain that the soil is more fertile and productive than elsewhere. By the terms of the German-English treaty, Uganda belongs to England. Yet our Kisiba on the western shore will in the future offer most favourable conditions for European colonization, when once we have proper means of com-

Climate.

munication between the coast of the Indian Ocean and the lake.

The chief occupation of the Mganda is agriculture. In Uganda they especially cultivate different kinds of bananas, beans, sugar-canes, sweet potatoes, and many other vegetables which are taken as condiments to bananas, and also coffee. The banana, which is indispensable to the Mganda, thrives there in splendid luxuriance. Large and beautiful groves cover the green undulating land among which the villages, often of considerable size, lie hidden. There are many kinds of banana. The most agreeable to us Europeans is a small one of about the length of a finger, and with a delicious aromatic flavour in its ripe condition. The Waganda have a special liking for one kind of banana, whose fruit attains the length of an ell. For the native the banana means almost life or death. He cooks it when unripe in large earthen pots, which are covered in with banana-leaves. He roasts it at the fire; crushes meal from it; uses the fibres for all kinds of wicker-work, and for tying up and fastening his work; the leaves serve him as tablecloth; from the viscous sap of the trunk he prepares a kind of soap; and a valuable drink, somewhat like lemonade, and greatly liked by Europeans, is obtained from the fruit, of which there are not infrequently 150 to 200 in a single cluster. I have never since eaten such splendid bananas, even on the coast at Daresalam, as we got near the lake. The bananas at Kilima Njaro are of equally good flavour. At the French Mission by the lake we were sometimes served with roasted unripe bananas which tasted like fine white bread, and were eaten instead of it. Stanley also recommends the pounded meal of roasted bananas as being very good for impaired digestion.

Agriculture; Produce; Bananas.

The distances between the separate banana groves,

which are here synonymous with the villages, differ according to the formation of the country. Small kitchen-gardens are generally placed beside one of these groves, while beyond lie green meadows or other land not yet brought into cultivation. Where favourable conditions of the soil exist, or where good water is to be found, we often see groves of some miles in extent. The several banana plantations are kept neat, and are generally protected from the inroads of cattle by thick hedges. The trunks often attain the height of 16 feet, and have to be propped up, especially when they bear heavy clusters of fruit. Other kinds of vegetable are raised in damp, heavy soil, and this kind of soil is especially the nursery of the coffee-plant. It cannot be said for certain whether or not coffee was first introduced into the country north and west of the lake by the Arabs. The plants grow to the height of 10 feet, and yield a rich return. The coffee-berries are not made into a drink, as with us, but the inhabitants chew them unroasted. It is certain that Victoria coffee will play an important part among the exports from our East African colonies, for where this noble plant flourishes splendidly, as it does here, almost without care, far more may be expected under a rational system of cultivation and suitable treatment.

Villages.

Coffee.

Next to agriculture, the Waganda employ themselves in cattle-breeding, but the post of herdsman is handed over to the resident Wahuma. The cattle of Uganda belong to the small humped type, and, barring a specimen here and there, none of the large cattle adorned with magnificent horns which we find everywhere else among the Wahuma and Watussi are to be noticed in Uganda. May not this circumstance furnish another proof that the ancient usurpers of Uganda were not identical with the Wahuma, but belonged to another Hamitic race? Besides cattle, the Waganda also keep goats, sheep and poultry.

Cattle.

The plan of their homesteads, their mode of building, their furniture and other arrangements, express an anxiety for neatness and a sense of beauty such as we should seek in vain among the other negro tribes (*v.* Kisiba). This furnishes another proof that the Waganda have been subject to the influence of a race of a higher degree of culture coming from the north-east.

Typical Huts.

In considering what relates to the building of a typical Uganda hut, we must distinguish as to whether it is to

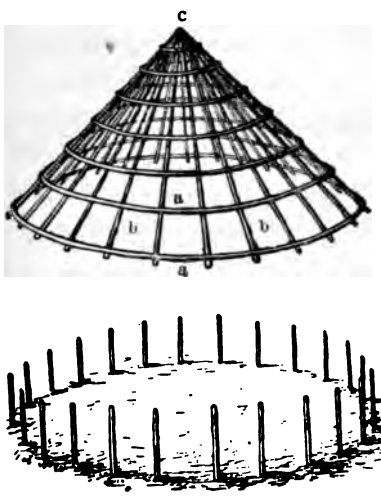


FIG. 1.—FRAME OF THE HUTS.

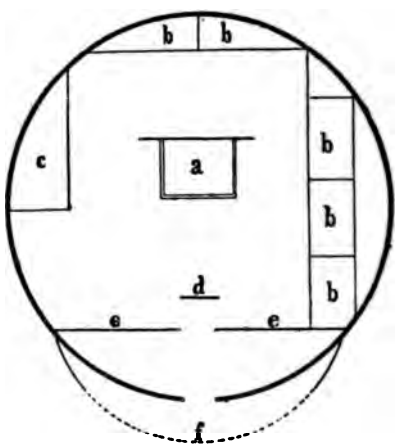


FIG. 2.—GROUND-PLAN OF RUKIGA'S HUT. *a*, Fireplace; *b*, dormitory; *c*, place for cattle; *d*, protecting wall; *e*, partition wall; *f*, projecting roof.

serve for a common Mganda or for a man of importance. On this depend the dimensions as a whole, and the working out of the details. In order to take in hand the building of an ordinary Mganda hut, first of all, the requisite building materials are provided by the men: trunks of trees with forked ends and of different lengths; bamboo poles; grass and wattles for binding together the separate parts.

The building of a hut is begun to a certain extent from above downwards, for first of all a funnel-shaped wicker framework is made of bamboo rods and canes

with the point upwards, which point becomes the pinnacle of the hut when it is finished. It consists of consecutive wicker circles (Fig. 1, *a*), increasing from the top downwards, which are kept at even distances by the longitudinal rods (*b*), and are fastened to them. These rods meet at the pinnacle (*c*). As soon as the frame reaches a certain height, it is propped up under the pinnacle to prevent it from getting out of shape. Meanwhile, other people have been making holes in the ground with their spears on the circumference of a circle, and have stuck thick flexible stakes or poles in them (Fig. 1). These last are bent into the shape of the required hut, fastened to the framework described above, and the external skeleton of the hut is finished. The hut is then covered from below upwards with thick concentric layers of dry grass in such a way that the upper layer lies exactly above the lower one. As props to the grass roof, poles are driven into the ground here and there (among the more distinguished Waganda at regular intervals), in the forked ends of which rest the concentric circles of wicker-work (*a*) mentioned above At one part of the covering is placed the doorway. Such is the ordinary plan. With the help of drawings and sketches of the dwellings of the inhabitants which I made in Buddu, we will enter somewhat more closely into the modes of building, furnishing and decorating, together with other details of these dwellings.

Ground plan.

As we may see, the ground-plan of the Waganda huts is circular (Fig. 2). The side-view is nearly perpendicular to the height of 5 feet, and then slopes gently to the summit (*v.* Kisiba, Fig. 87). The former is to give greater convenience to the interior.

Roof.

The roof reaches to the ground with the exception of the projection at the doorway. The point of the roof has now and again the shape of a conical hat (Fig. 3). Sometimes the grass at the top is only fastened

together by a ring-shaped band (Fig. 4). Round the hut is a small ditch, made by throwing up the earth against the wall of the hut; this serves as a protection against the entrance of water. The floor of the dwellings is also raised to some extent, and is stamped hard, like a threshing-floor.

FIG. 3. - PINNACLE OF ROOF.

FIG. 4.—PINNACLE OF ROOF.

The sketch in Fig. 2 exhibits the interior of a dwelling with the dormitory such as I saw at Sultan Rukiga's. To reach the inner space, we pass first through a veranda-like projection, at the back of which is found the entrance. The interior forms a hall which is about the height of a man in the middle, and falls somewhat away right and left, where it is shut off by side-walls (Figs. 2 and 5). The overhanging edge of the roof is carefully and accurately cut away from the grass roof proper (Fig. 5). Inside, a thick roll of wicker-work runs along it as a protection. The side-walls consist of grass, the back-wall and the doorway of vertical canes bound together. The door-posts are formed of round bundles of cane fastened together like columns. Corresponding with the opening of the door, a protecting wall of wicker-work reaches the height of 6 feet from the ground. This is one step distant from the door, and, besides serving as a protection from the wind, it prevents anyone from either entering or seeing into the interior space when the door is open. To shut up the house in the proper sense, a cane screen is placed behind the opening, and made fast at the sides. No further protection is needed, as there

Interior.

Door.

are special palisades and hedges to keep off wild beasts from the several houses.

In the middle of the hut a small rectangular depression is dug to serve as fireplace, to which is fastened at the back a protecting wall. The fire is intended partly for giving light in the somewhat dark huts, partly as a means of warmth in the frequently chilly climate. It is not required for the preparation of food,

Fireplace.

FIG. 5.—SULTAN RUKIGA IN BUDDU, WITH HIS COURT BAND.

as in a hut arrangement belonging to Waganda of higher rank, such as has been here described, special buildings are erected as kitchens. The poorer Waganda possess only one hut, in which are united living-room and bed-room, cowhouse and kitchen. It is, nevertheless, strange that some head of cattle are kept even in the Sultan's hut, especially fine milch cows, to supply an occasional need for milk on the part of the chief. Otherwise the interior, as already explained, offers us a picture of

scrupulous care, which is still further increased by the fact that the whole floor is evenly spread with fine soft hay, on which one moves noiselessly, and which is renewed at short intervals of time.

Dormitories.

The sleeping-places, of which there are five in Rukiga's sleeping-hut, are placed in the back part of the hut on the right side. A massive couch of clay 18 inches high, which is slightly elevated at one end for the head, is covered at the sides with symmetrical wicker-work (Fig. 6). At the four corners rise up long cane poles which are fastened to others above, and to these the superstitious chief hangs his *daua* (amulet). This latter is a staff set with cowrie shells. These bed-places are shut off on all sides from the other rooms by long strips of bark, which are laid over the framework, reminding us of our own four-posters. That the sleeper may have a soft bed, he spreads on the couch a number of hides or mats. I noticed similar arrangements in the more spacious huts of the large settlement. In the reception-hut of the Sultan, which was all but empty, and exhibited at the same time the greatest cleanliness, there was a large forked stick, on which the chief hung his bow. At first he absolutely refused to give me the original, but did so after a longish *schauri* (bargaining) and after receiving several presents (Fig. 7). The bow was of Karagwe work.

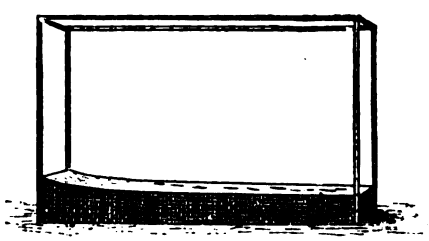


FIG. 6.—RUKIGA'S SLEEPING-PLACE.

Reception-hut.

The whole establishment of Rukiga consisted of several enclosures lying one behind the other, and separated by high walls of bamboo, the whole in turn surrounded by high palisades (Fig. 5). You had to make your way

FIG. 7.—BOW-STAND AND BOW—GERMAN BUDDU. (One-twelfth natural size, III. E., 5340.)

through a narrow gateway and several passages before entering the hall set apart for the chief and his male attendants. In the middle lies the sleeping-hut described above; on the right of that the dwelling-house; on the left the hut of his body-guard, a few of whom were guarding the entrances. To this first enclosure is joined a second, to which lead openings in the high partition wall (Fig. 5). At the palisades stand a few women's houses, kitchens, and store-rooms. Numerous females people these places, and the women were chattering as they prepared the chieftain's meal. Others shrank back shyly at the sight of a European, and hid themselves with a suppressed titter. On the bedposts of a woman's couch I noticed a singular *daua* (charm), consisting of a miniature shield, 16 inches long, of which, however, I could not learn the inner significance (Fig. 8).

Women's Houses.

The space between the several enclosures and the great boundary fence is filled by bananas and other plantations. All the cattle the Sultan possesses are housed with his people.

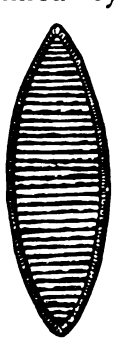


FIG. 8.—DANA SHIELD. (Sixteen inches high.)

For cooking utensils the Mganda uses large earthen pots which are embellished with simple ornamentation, and are somewhat like those in use among other East African tribes. As these are not flattened at the bottom, the people scrape holes in the

Cooking Apparatus.

ground with their hands to prevent the pots from turning over. Similarly, the vessels are stuck during use in the glowing ashes, or else placed upon stones arranged tripod-fashion.

Cooking.

Bananas form the Mganda's chief article of diet. These are placed unripe in the large pots, covered over with fresh leaves, and steamed. They are eaten when soft and hot. Different kinds of vegetables are often cooked in water with meat and spices (*e.g.*, pepper in red pods). If he lives in good circumstances, the Mganda likes to eat meat either boiled or grilled over the fire. He either builds himself a framework of bars, like a grate, on which he lays the pieces of raw meat, or he runs a spit through them and sticks it in the ground before the fire.

Fish.

The lake supplies the population with an abundance of dainty food in the large and savoury fish, and the Mganda also eats locusts and white ants fried. The water of the Nyanza, clear as crystal and perfectly fresh, furnishes a fairly large supply of fish, whose names I have already given (p. 6). These are all pleasant, even to a European palate, with the exception of the silurus. This grows to quite a remarkable size, and its nearly dry flesh often leaves a disagreeable muddy taste in the mouth. The smaller sorts are very nice, however, and one of these is not inferior to our own trout in tenderness and delicacy. I need not say that the natives eat up all kinds with equal relish, large and small, and do not even reject them when they are distinctly 'high,' and grievously offend the sense of smell.

Preparation of Fish.

The fish are boiled or broiled. In the former case they are simply treated in the ordinary way. In the latter they are first gutted, leaving the backbone uninjured; then they are spread out flat, and kept so by bits of wood. In this condition

they are placed near the fire till they are done brown. Sometimes grills are employed, similar to those used for broiling meat. Smaller kinds of fish are brought to market ready broiled, strung side by side on long thin sticks. They can be kept in this condition for a considerable time.

For catching the fish the Waganda use weir-baskets

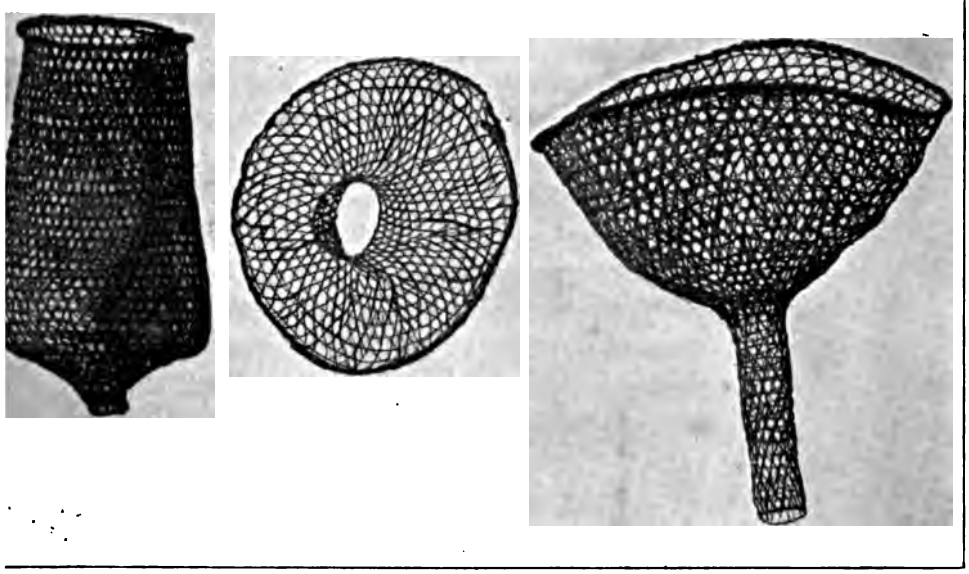


FIG. 9.—WEIR-BASKET, IN THREE PARTS. (Uganda and Kisiba, III. E., 5427.)

and night-lines, but I saw no nets. The tackle consists of a single thread with a curved iron hook similar to ours. There are also the same fishing-rods of cane and string as in Europe. Fishing-tackle.

The weir-baskets are composed of very thin stems of a climbing-plant, plaited in symmetrical wicker-work like our cane-bottomed chairs (Fig. 9). Through passages which get narrower and narrower (*b* and *c*, Fig. 10), the fish reach a larger space (*a*), and are taken out at the

opening (*d*), which is ordinarily closed by sticks placed close together. This fishing apparatus is fastened in a horizontal position with stones and string.

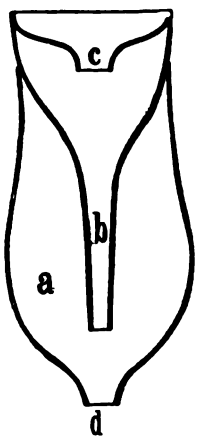


FIG. 10. — SECTION OF A FISHING WEIR-BASKET.

Boat-building.

Boat-building is a matter of special importance to the Waganda, and they have brought it to great perfection. Though frail in appearance, a single canoe can hold as many as a hundred men, and we read in books of travel of great Waganda raids across the lake, generally undertaken for the sake of plunder, which threw the other negro tribes into alarm and terror. Uganda is so far favoured that the most suitable wood for boats grows there, while in the other shore districts of the Nyanza scarcely any forest-trees flourish save poor stunted specimens. The Waganda venture out on the stormy lake against wind and weather, and urge their boats through the high waves singing monotonous songs. When lake and wind are calm, their boats, driven by rhythmic strokes of the oars, can be seen shooting along with the speed of an arrow. The oars are stout wooden paddles about 3 feet long. They have generally a heart-shaped blade, but there are also paddles of other shapes (Fig. 11).

Wood.

Oars.

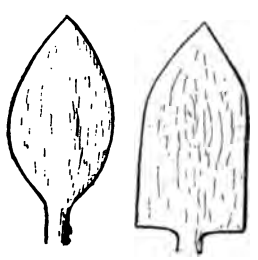


FIG. 11.—OAR-BLADES.

The rowers turn their backs to the steersman, who sits at the end of the boat, and, using his single oar like a lever on the right or the left side, turns it in the desired direction. I noticed two kinds of rowing: in one kind the paddles are short, but in the

Rowers.

second the rowers give a long pull all together, and then simultaneously rest for a moment, so that the boat is impelled by a series of jerks. The man sits at the oar close by the side, grasps the oar with the back of the hand uppermost, and paddles, either allowing the oar to scrape along the edge of the boat, or keeping it free. The Waganda can keep on this work for many hours, and in this time can put long stretches of water behind them.

We proceed to describe in greater detail a canoe of the length of 47 feet (Plate, p. 25, Fig. 12, general view). From the construction of the bottom, it is evident that the centre of gravity is thrown back. The longer fore-part passes by a gradual uniform slope to the prow, while the after-part is shorter, and is rounded at the end. The Mganda knows, then, that a boat is more easily impelled when it is more heavily laden abaft than at the bow. When in motion, the point of the keel often projects out of the water, making it easier to glide through it than if the whole body of the boat had to fight against the water.

The wood for the boats grows in Uganda itself. The people named to me the *mvule* tree, which occurs frequently in our coast region on the Indian Ocean, and has a grand, taper-like growth. I believe, however, that the Waganda use another tree, for I did not see any *mvule* trees after leaving the coast district. The bottom of the canoe consists of a single trunk of a tree hollowed out, which has a length of forty-seven feet from A to B. The trees are partly burned out, partly hollowed with hatchets, of which there are two kinds—one of the ordinary hatchet shape, and a second with a transverse blade curved underneath. The breadth of the bottom inside seen from above amounts at the broadest part to 2 feet (Fig. 13, p. 25).

Kind of Wood.

The centre of gravity (D) of the bottom is 26 feet from the prow (B, Fig. 12), measuring 11 feet from this

point in the direction of B; the breadth of the hollowed trunk amounts to 2 feet, and it retains this breadth for about 2½ feet from D towards A. It then diminishes to the breadth of 5 inches at A. From E to F along the side of the boat it measures just 45 feet. The position of the several parts can be understood by the cross-section of the canoe (Figs. 13, 14). Such a canoe thus consists of a hollowed-out tree-trunk (*c*), and two side planks (*a* and *b*). The planks and boards are hewn from the felled trees with axes; there are no saws.

As to *a*: In the middle of the boat—that is, at 26 feet from the prow—*a* is 13 inches wide from above downwards, at the prow itself 9 inches, and 9 inches also at the stern. As to *b*: In the middle of the boat—that is, at 26 feet from the prow—the breadth of *b* amounts to 15 inches, at the prow 12½ inches, at the stern 13 inches. Not a single nail or other article of metal is used in fastening the several parts of the boat and binding them to one another, but all the pieces are 'sewn' together. Thin fine wattles serve as 'thread.' Two or three of these twisted together form a flexible and durable binding (see explanatory diagram, Figs. 17 and 18). The holes in the boards through which these threads are drawn are burnt with red-hot awls.

A ship's beak is placed at C, Fig. 12, or G, Fig. 15, the point of the diminished tree-trunk, and is curved sharply upwards and somewhat inwards, while it is fastened behind by its forked end to the prow of the canoe. At C this beak is fastened by a ring of wattles; at B a notch is scooped out in the beak that it may keep more firmly on B C. Altogether, however, this fastening is defective and slack. The points of the beak are often adorned with antelopes' horns, and with a cord which goes from it to the point of the boat, and is hung with grass cut to a uniform length (Fig. 15). The bow of the canoe, from F to G, is just 3 feet; from H to J in the inside, 35 inches.

FIG. 12.—GENERAL VIEW OF BOAT ($\frac{1}{70}$ natural size). FIG. 13.—BOAT FROM ABOVE ($\frac{1}{70}$ natural size). FIG. 14.—CROSS SECTION ($\frac{1}{10}$ natural size). FIG. 15.—POINT WITH BEAK ($\frac{1}{10}$ natural size). FIG. 16.—STERN ($\frac{1}{10}$ natural size). FIG. 17.—JOINT OF TWO PLANKS FROM OUTSIDE ($\frac{1}{10}$ natural size). FIG. 18.—JOINT OF TWO PLANKS FROM ABOVE ($\frac{1}{10}$ natural size). FIG. 19.—FASTENING OF *a* AND *b*, *b* AND *c* ($\frac{1}{10}$ natural size). FIG. 20.—FASTENING OF *a* AND *b* ($\frac{1}{4}$ natural size). FIG. 21.—SEAM BETWEEN *b* AND *c* ($\frac{1}{10}$ natural size). FIG. 22.—FASTENING OF *b* AND *c* ($\frac{1}{4}$ natural size). FIG. 23.—FASTENING OF THE SEAT TO THE SIDE OF THE BOAT ($\frac{1}{10}$ natural size).

Where the sides of the boat meet together at the point, a triangular wedge of wood is inserted for the sake of tightening them. This is fastened to H F G J, as well as to the sides of the boat, by the seam-like fastening shown in Fig. 15. The length of the piece of wood at the end of the boat protecting the side-planks amounts to 3 feet (Fig. 16). The other dimensions and fastenings are the same as in Fig. 15.

As there are no boards long enough to construct the whole side of the boat of a single piece, it consists of two or more portions. Figs. 17 and 18 show how these boards are plaited and sewn together. Fig. 17: The appearance of the join of two boards from the outside. Board *a* (Fig. 14) consists of three parts, which are sewn together at three seams by means of fine cane threads, the holes for which are pierced by burning. Fig. 18: Appearance from above of the join of two boards, which are everywhere of the uniform thickness of nearly an inch.

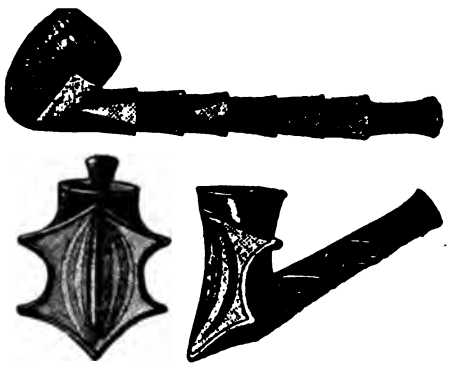
The fastening and tightening of boards *a* and *b* on the one hand, and of board *b* with the bottom (*c*) on the other, require especial care. A strip of wood (*x*) is placed outside, where *a* and *b* lie one on the other (Fig. 19), while inside two rods in the same way cover the gap which arises from imperfect closing of boards *a* and *b* (Fig. 20). These two rods, as well as *x*, are firmly pressed by 'sewing-threads' on the join between *a* and *b*, which is thus rendered watertight. A stronger strip of wood (*y*) is required to tighten *b* and *c*, otherwise the fastening is similar to that between *a* and *b*, and the join is also covered on the inside by two strips of wood (Figs. 21 and 22).

A strong spar goes through both sides of the boat near the prow, and projects right and left beyond the planks. This serves as a handle when the boat is drawn up on the shore (Fig. 13).

The boat which I have described had twelve seats for

rowers made of strong wood, and somewhat uncomfortable from their small breadth. When the board *b* is fastened to *c*, semicircular notches are made above in *b*, where the seat is to be, and in this the neck (*r*) of the seat (P Q)

FIG. 24.—BOWL.
(One-fourth natural size, III. E., 5318.)



FRONT VIEW. SIDE VIEW.

FIG. 25.—TOBACCO-PIPES, UGANDA.
(One-third natural size, III. E., 5298.)

rests. Then the board *a*, provided with corresponding notches, is placed upon *r*, and of course also upon *b*, and fastened to the latter. Thus, the knob (*s*) and the enlargement of P Q inside at *r* keep the right and left

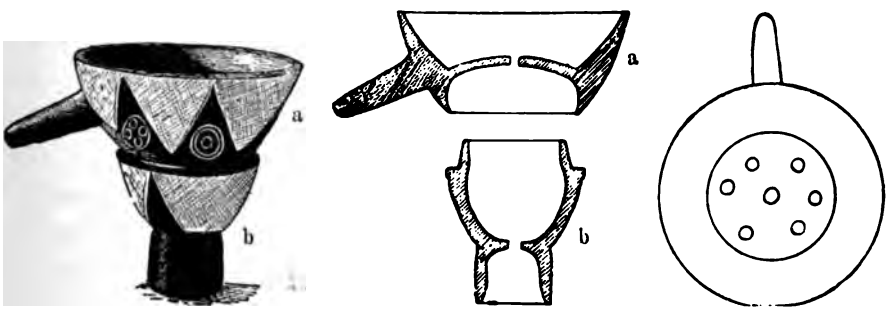


FIG. 26.—TOBACCO-PIPES FROM USSOGA.
(One-half natural size, III. E., 5309.)

sides of the boat apart by means of the whole seat P Q in the manner described above (Figs. 13 and 23). When completed, the boat is smeared with red Uganda clay moistened with water and rubbed on the canoe with the hand.

Uganda is rich in earthenware, and we must admire the artistic sense displayed in its manufacture. Small and large pots of all kinds (Fig. 24) with most varied ornamentation may be mentioned here, as well as an abundance of beautiful baked pipe bowls made of black clay. Many of these last exhibit very bold execution (Fig. 25), and their uniform polish, symmetrical patterns

Earthenware.

Tobacco-pipes.

FIG. 27.—CUP. (One-half natural size, III. E., 5316.)

FIG. 28.—CANDLESTICK. (One-fourth natural size, III. E., 5314.)

FIG. 29.—GOBLET. (One-half natural size, III. E., 5315.)

and delicate finish suggest the idea of European workmanship. These pipes are fitted with long stems, bored

by means of red-hot wire. The Waganda and Wassoga prepare another kind of pipe-bowl made in two parts. The smoker stuffs the tobacco into the lower one, which is stuck on the pipe-stem, while the second, perforated with holes like a sieve, is placed on the first, and serves for the reception of the live charcoal when the pipe is lighted (Fig. 26).

I received these explanations when I obtained the earthenware from the Waganda. I assume that these are used as pipe-bowls on hookahs, such as are in use among the Arabs and Hindoos. Latterly the potters in Uganda have been producing cups, candlesticks, beakers, bowls, and similar articles of the European shape, some black and delicately ornamented with lines and dots, some embellished with colours (Figs. 27, 28, 29).

As drinking vessels, the Waganda, besides those of baked clay, possess tasteful calabashes made of the bottle-gourd, from which they suck their indispensable *muhenge* (*i.e.*, banana wine), by means of a simple straw or plaited tube (*luseke*) of coloured grass, furnished with a small sieve. They generally drag these about with them everywhere, and I have often seen natives who really never had their banana beer out of their hands. Drinking Vessels.

FIG. 30.—GOURD CUP. (One-fourth natural size, III. E., 5348.)

They further make use of small cut gourds in which they often burn pleasing patterns. The accompanying drawing (Fig. 30) shows one of these cups with leaf pattern. In order to cool the food when it is ready, the Waganda spread it out in good-sized wooden bowls of a longish oval in shape, of which some rest on massive stands, while some are separated from the ground beneath by a single foot. Small hot vessels and drinking cups are placed on special pad-like stands prettily plaited of coloured grasses, prepared

and placed round for the purpose. For storing water in the huts, large vessels are carved in wood; they are closed by wicker coverings, and stand on supports of the same material.

One spoon I obtained from some of the Waganda is

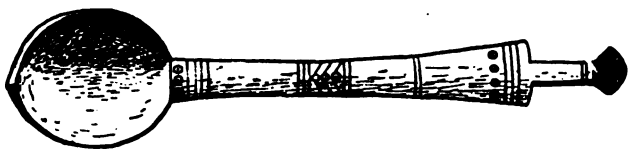


FIG. 31.—SPOON. (One-fourth natural size, III. E., 5321.)

of Arabic or Swaheli origin, to judge from the circles and lines cut upon it (Fig. 31). Otherwise the Waganda use a long ladle made of wood for pouring out liquids (Fig. 32). The Uganda woman stirs

Spoons.

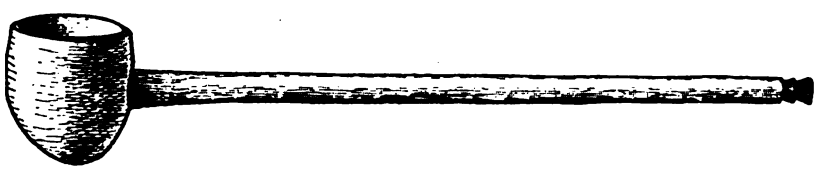


FIG. 32.—LADLE. (One-fourth natural size, III., E. 5320.)

up the more solid pieces with bits of wood flattened at the end like trowels, and takes the food out of the large cooking-pots with them.

The Mganda wears but very little ornament. In connection with this, he despises all disfigurements of his person, and knows no tattooing or other mechanical alteration of the natural form of his body. The tattoo on the cheek of a Msoga in the accompanying figure (Fig. 33) may, therefore, be referred to accident—perhaps cuts for blood-letting. No kind of deformation of ears, nose, lips, or teeth is to be seen, nor is circumcision anywhere practised. They like the head to be entirely shaved. In contrast with the other negro tribes, who love to strut about loaded with ornaments of all kinds, and made of every

Ornaments.

Tattooing.

possible material, the Mganda only puts on such things on special occasions. On the wrist he wears bracelet-shaped bands of ivory scraped somewhat thin, which are cut open for easy passage over the hand, and are kept at the required width by two threads passing through two holes above and below (Fig. 34). Women often wear round the neck ring-shaped rolls of bast strung with beads of the most different colours, and children have similar ornaments round the hips as well. Besides these, the Mganda makes use of single rings of iron or brass for encircling the neck and wrists.

Armlets.

Necklaces.

FIG. 33.—MSOGA.

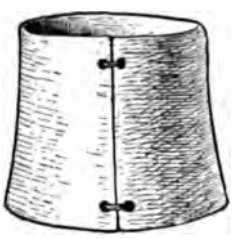


FIG. 34.—IVORY ARMLET. (One-third natural size.)

The magicians and medicine-men put on their leather crowns when engaged in their manipulations. These are sewn with bead patterns of different colours, or with cowries (Fig. 35). As jewel-case for keeping the beads, etc., I was given a longish upright box made of wood, and ornamented with black and white lines (Fig. 36). The Wassoga also ornament the arms and neck with bracelets and chains. Cotton threads are fitted into thick pads and set with beads, and small black dried fruit, alternating with large glass beads, are strung together.

Magicians.

The dress of the Waganda is very tasteful, and consists

chiefly of large pieces of a material made of bark (*mbugu*).

Dress.

The bark of the fig-tree, of which numerous specimens are to be seen in the villages, is detached from the trunk, and reduced by treatment with water to a damp soft mass, and is then spread out on mats.

Bark Cloth.

The piece of bark is then made thinner and larger by hammering with a special mallet (Fig. 37), and by being simultaneously drawn out gradually at the sides, till it has taken the desired form. The material, when ready, is generally coloured of a reddish-brown. Specially fine pieces, having numerous symmetrical figures delineated on them with black earth, used to be reserved for the King and the Princesses (*lubugo*, Fig. 38). The garments of bark are hung round the body like a toga, and knotted on the right shoulder. Underneath, the Mganda wears a smaller strip of the same material round the hips and between the legs. Individuals are already learning to clothe themselves in loose white linen trousers and large cloaks of the same material, and also to wind round their heads a strip of white stuff in the manner of a turban. This costume always looks singularly clean, for the better-class Mganda lays great stress on the tidiness of his personal appearance. They get the material for this costume by barter with Arabs and Europeans.

FIG. 35.—HEADGEAR OF A MAGICIAN, UGANDA. (III. E., 5294.)

For washing, the people use either the sap of the banana or a soap manufactured from wood-ashes and mutton-fat. This is made up into balls, wrapped up in banana-leaves, and so brought to market. The women in Uganda are generally clothed in *mbugu*. In Ussoga large white cloaks with arms are also made of bark.

Soap.

FIG. 36. — DECORATIVE WOODEN CHEST. (One-third natural size, III. E., 5327.)

As protection for the feet, the Waganda put on strong durable sandals. These are of hard stiff ox-hide, and are bent up at the edges so that the foot rests in a flat hollow. Inside and out the Mganda scratches pretty ornamentation, to which he gives a tone of black, white, or some other colour. The

Sandals.

FIG. 37.—WOODEN MALLET FOR HAMMERING BARK. (One-fourth natural size, III. E., 3290.)

sandals are kept on the feet by strips of soft otter-skin, which are drawn through holes in the edge.

When the Mganda goes to fight he takes with him no weapons but spear and shield. He is unacquainted with bows and arrows, swords, and the like. The spears, which are all adapted for thrusting, have different shapes.

Weapons: Spears.

The three most in use are:

1. Wooden lances, as much as 10 feet long, but with short shoes (Fig. 39, p. 35).

2. Spears, also 10 feet long, with short iron shoes, lancet-shaped points, and a mid-rib (Fig. 40).

3. Besides these, I saw and obtained from Waganda some powerful spears, having longer shoes, and long, narrow blades with two blood-courses. These resemble Massai spears in shape and weight, and are in the possession of the Wahuma. They count thus as Wahuma spears, and do not properly belong to the Waganda as such. In all these three the shoe is fixed on the wooden shaft by means of a socket extending lengthwise. At the end of the socket of the Wahuma spear, I noticed copper rivets as well as deep incisions, which might have been done with a pointed instrument, whereby the point

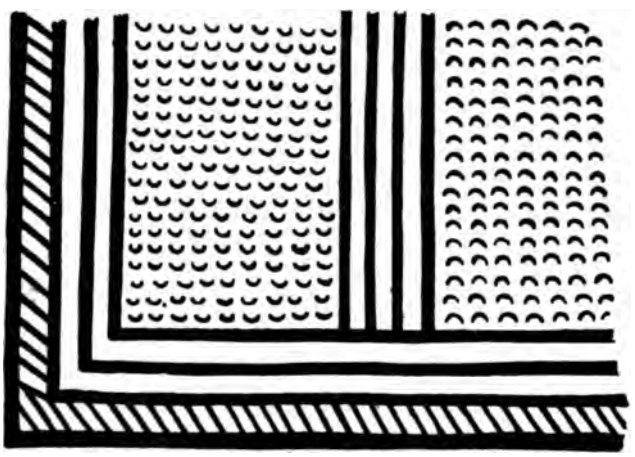


FIG. 38.—PAINTED BARK: LUBUGO. (One-sixth natural size, III. E., 5331).

is fixed more firmly to the wood of the shaft. Later I got as a present from a Sultan a long-shafted spear with a brass point (with mid-rib). According to Stuhlmann's opinion, this must be a symbol of royalty, and is only bestowed as the greatest sign of friendship. The Wassoga make spears 6 feet long, which have lancet-shaped points with mid-ribs, but these points are set on the shafts with very long hafts in contrast to the Waganda spears. Near the short iron shoe they bind round the shaft rings of skin with long hair, which the natives say specify the number of slain enemies.

FIG. 39.—SPEAR. (One-fourth natural size.)

FIG. 40.—SPEAR. (Full length, six feet. III. E., 5399.)

FIG. 41.—STAFF. (One-eighth natural size.)

The Mganda wards off the enemy's thrust with a wooden shield, which is covered before and behind with a regular wicker-work of rattan of natural colour — brown or light-coloured. The shield is oval and pointed at both ends, and the edge is sewn round with skin. A wooden boss is introduced in the middle, and the two sides are bent back considerably from the longitudinal middle line (Fig. 42). The handle is at the back under the boss. In Ussoga the edge of the shield is ornamented all round with the hair of the colobus monkey (Fig. 43). Shields.

Of sharp instruments, the Mganda wears a hatchet-like knife with a long handle, or a small sickle-shaped or straight blade with a simple wooden sheath. These, however, serve principally for daily work, for cutting branches, separating bananas from the tree, and are thus scarcely to be reckoned as weapons. In his ordinary walks the Mganda holds in his hand a white or red stick from a yard to a yard and a half in length, the end of which is either club-shaped or pointed, as shown in Fig. 41. The same spears, knives and hatchets are Choppers.

also typical of Kisiba, but they use shields of other shapes, and also bows and arrows.

The Chase.

Hunting was formerly carried out to a greater extent in Uganda than it is now, especially when the noblest game—the elephant—could still be destroyed in numbers. Although even now the greatest part of the ivory exported is derived from Uganda and Unyoro, the mighty beast is on the point of dying out. At present the Mganda chiefly hunts rare kinds of antelope, or even the rhinoceros. Giraffes, ostriches, lions, are not found in Uganda, which, however, is not without leopards. Among antelopes special mention must be made of the graceful dwarf antelope (*mteragánya*), whose soft gray skins, several sewn together and skilfully tanned, make beautiful large fur rugs. These dwarf antelopes occur only in Uganda. The rugs described are very high-priced at the lake, and are very seldom to be had. From

FIG. 42.—SHIELD FROM UGANDA. (III. E., 5291.)

FIG. 43. — SHIELD FROM USSOGA, EDGE DECORATED WITH COLOBUS HAIR. (III. E., 5342.)

time to time, too, there may be bought single skins of the fish otter, which has a singularly soft skin.

The Mganda is fond of music. You may hear individual people play the flute for hours at a time on the march, in camp, or of an evening by the fire. A large instrument like a guitar, with eight strings, is typical of Uganda. A piece of bent wood is fastened to an oval sounding bottom-piece, covered with thin skin, which is firmly stretched on the back of the bottom-piece with pretty lace-work. To this wood the strings which go from it to the bottom-piece are wound up on turnable pegs, just as in our violins (Fig. 44). Side by side with these, they use flutes of different shapes. The most usual flutes are made of cane, in which holes are burned with glowing chips of wood. The blower holds it in the pursed-up mouth vertically with both hands, and his fingers open and shut the holes in turn. The tones are not unmelodious. The prevailing air is repetitive and monotonous.

Music.

FIG. 44.—GUITAR FROM UGANDA. (III. E., 5334.)

The Mganda makes horn-like musical instruments of longish bottle-gourds. These are held horizontally by the blower; both ends are open; the smaller hole turned towards the mouth is alternately opened and shut by the right fore-finger, and the sound is thus modulated. The blow-hole is placed at a small distance from this (Fig. 45). The blower's action is like that of our trumpeters.

At Sultan Rukiga's, in Buddu, I met with a whole band of such horn-blowers, with a drummer added (see photograph, Fig. 5). The drum is quite different from the short compressed *ngomas* in use among the other negro tribes. (I found similar ones in Kisiba and Ushashi, *q.v.*) Here it is a neatly-prepared tree-trunk, about 3 feet high, covered at the top with lizard-skin. When played in the band, it is

Drums.

FIG. 45.—GOURD HORN. (One-sixth natural size, III. E., 5335.)

attached by a cord across the left side of the body, and worn slantingly ; it is struck by the hand. At the same time, there are, of course, smaller kinds of drums. The horns in Buddu are covered with zebra-skin, and are all tuned to different keys. A soloist generally sounds the commencement, and the whole choir breaks into a simultaneous dance with contortions of the body (*v.* Kisiba). In all performances of this kind I noticed that the music of all the horns ended in a long-drawn out minor chord.

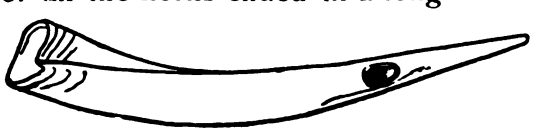


FIG. 46.—SIGNAL HORN.
(One-fourth natural size, III. E., 5336.)

The band played their one piece to me for hours at a time, and the Sultan himself, inspired by the performance of his band, seized his horn to show me his skill, and blew till he was out of breath.

Small antelope-horns are also in use as instruments of music and for signalling. These are also open at both ends, and the narrower aperture is closed and opened with the forefinger (Fig. 46). Larger signal-horns are sewn round with lizard-skin.

The inhabitants of the island of Ssesse construct an

instrument which resembles the guitar of the Waganda. In this, however, the ends of the strings are not fastened to an upward bent piece of wood, but there is attached to the sounding bottom piece, similarly covered with lizard-skin, a frame formed of sticks, to which the strings radiate from the bottom-piece. The guitars in Uganda and Ssesse are constructed of bright-coloured natural wood. There are panpipes in Ussoga, with twelve pipes made of bamboo-cane.

Ssesse Guitars.

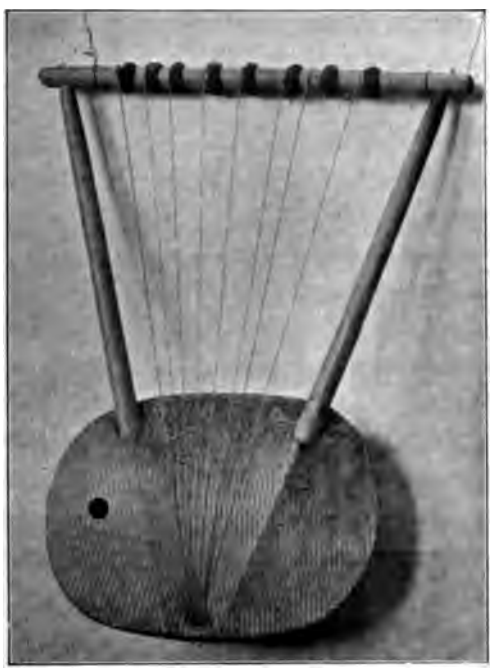


FIG. 47.—SSESSE GUITAR. (III. E., 2309.)

Money has not yet made its way into these parts, and its place is supplied by all kinds of barter.* In Uganda and Kisiba the cowrie-shell serves to some degree as a substitute for coin. In my time one *fundo* (about 1,000 shells), strung on a strip of bast, was worth two rupees one pesa—that is, about two shillings and sixpence. For five cowries one got a big cluster of bananas. Two eggs also cost five simbi (equal in value to cowries), a fowl about twenty-five. More valuable wares were paid for with beads, or with stuffs imported from the coast.

Money.

* Since the autumn of 1896, an attempt has been made to bring coined money into use in Muanza.

As the Waganda at present make considerable use of muzzle-loading weapons, they are glad to take powder and percussion-caps, or even flints, by way of payment.

Trade.

They generally purchase these articles from the Arabs, and, as firearms and powder are somewhat dear, the wares offered by the natives in exchange must, of course, be equivalent in value. In earlier times there was a flourishing trade in ivory; this was either obtained from Uganda and Unyoro themselves, or the Waganda played the part of middlemen when it came from the neighbouring provinces. At present the ivory trade is falling more and more into decay, and while a few years ago the majority of the tusks used to pass over Tabora through German territory to the coast, most of those which come from the north remain with the English, who have placed a high export duty (34 per cent.) on ivory. The goods of less importance which the Waganda export, and with which they carry on their trade as far as the south coast of the Nyanza, are mats, skin rugs, otter-skins, pipes of baked clay, pots and drinking-vessels, calabashes, and good carrying-nets, baskets, and similar articles. In return, they receive field produce, especially *mtama*, which is very little raised in Uganda, rice from Ukerewe and Ussukuma, fish, tobacco, coloured stuffs, etc.

These people produce very carefully woven baskets, which, like all other manufactures of the Waganda, are markedly neat, symmetrical and tasteful. A great quantity of basket-work is in use: large baskets, covers for dishes, elegant caskets for keeping coffee-berries, flat bowls with coloured patterns, and sieve-like baskets, plaited of very narrow bands. If these last are carefully examined, it seems scarcely possible that a negro can have achieved such delicate and elegant work. Fine needles are made use of for basket-making. One end of these runs to a point, while the other is somewhat flattened out

Wicker-work.

Baskets.

and broadened. First, a kind of plate is woven ; long, thin threads of bast are combed out by means of the flattened end of the needle, and twisted together into rolls ; then these again are neatly wound round with bast, and, beginning from the centre, are arranged spirally in ever-widening circles, till they have acquired the shape of a plate. From this point the edges are woven upwards into the basket-shape. It is typical of the Uganda baskets that these woven spirals are of thicker rolls than in the baskets of other Nyanza tribes. How compactly and carefully work of this kind is done appears from the fact that many large conical wicker-work vessels are met with in Uganda, standing on wicker-work supports, and sufficiently water-tight to be used for holding liquids.

Besides using simple banana-bast and flax, they make strings of light-brown bast fibres or hemp, twisted like a plait of hair, for tying up all kinds of packages. Ropes.

We may make mention of a similar piece of wicker-work which is obtained from Waganda in Buddu. This forms a necklace woven of closely-fitting quadrangular links of bast (Fig. 48). The whole, Necklace.

FIG. 48.—NECKLACE. (Half the natural size, III. E., 5341.)

in spite of the close fit of the links, is as supple as a golden carcanet with small meshes. Absolutely no end or beginning of the work is to be perceived, and even the mode of construction cannot easily be recognised in detail.

The large Uganda mats must not be forgotten here. They are neatly woven in elegant patterns of the slit leaves of the Phœnix palm. These are a favourite article of trade in districts extending far to the south, and mats of this kind are found in use among all the Arabs and better-class natives (Fig. 49). The inhabitants of the island of Ssesse make mats of rushes, which resemble in their form our Mats.

straw blinds, such as are used in conservatories, etc. (Fig. 50).

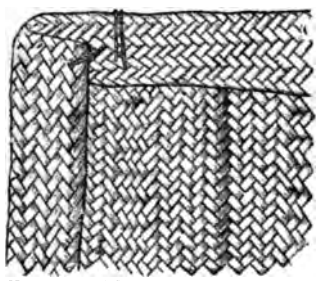


FIG. 49.—MAT FROM UGANDA.
(One-half natural size, III. E., 5330c.)

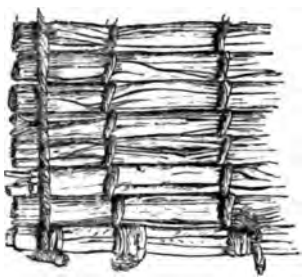


FIG. 50.—MAT FROM SSESSE.
(One-half natural size, III. E., 5339.)

A wig made by the natives of Ussoga is worth mentioning, as forming a man's head-dress in Ussukuma.

Wigs.

It consists of a cap formed of concentric circles of woven bast, attached to the upper side of which numerous little plaited rolls of bast-fibre hang round the head, and lie one upon another, tippet fashion (Fig. 51).

FIG. 51.—HEAD-DRESS, USSOGA. (III. E., 5344.)

Conformably with the high degree of civilization and the natural capacity of the Waganda, this people was easily accessible to religious conversion, and this has found entrance into Uganda in various forms. First it was the Arabs who

got many Waganda to conform to Islam. Then Christian priests—English and French-Catholic—found favourable soil for their missionary work. We have referred above to the time when Europeans—French and English—stood opposed to each other in arms in the interior of Africa. Many others have already treated copiously of all these affairs, and of the bloody wars between Arabs and Christian Waganda (Ashe, Felkin, Stanley, Stuhlmann, etc.), so that I need not go into them further.

A great number of the Waganda have learned reading and writing, and are able to write neat and legible letters in Roman characters.

Let us close the ethnographic description of the Waganda with yet another glance at the singular artistic skill that they display in all industrial arts, which is unique among the peoples on the lake, or, at any rate, is not surpassed by any other tribe. As we make our way further along the shore towards the south, we remark a constant diminution of this sense of beauty, until at last among the Wassukuma it almost entirely disappears.

CHAPTER III.

KARAGWE.

COMING from the north-east, the wave of the Wahuma overflowed the district between the lakes of the African interior, and we see tribes from the Albert Nyanza to the Victoria Nyanza and Tanganyika in which the remains of the Hamitic migrations stand forth unmistakably to a greater or less degree. The forest region forms the western boundary of these tribes, and the western shore of the Victoria Nyanza terminates it on the east. In the south-east of the lake the Wahuma, with few exceptions, reach only as far as Smith Gulf, the other shore of which is inhabited by the Wassukuma, which of all the ancient Bantu tribes has penetrated furthest north. All these States have Wahuma settlers, who form the ruling class, differing in this respect from Uganda.

Immigration.

The immigration of the Wahuma is said to have been preceded by that of another Hamitic tribe—the Ruhinda. This people had taken possession of the whole region from the Albert Nyanza to Tanganyika. The chiefs in Karagwe, Ussindja, Ussui, consider themselves as belonging to the Ruhinda, yet I propose to treat the word 'Ruhinda' in the ensuing chapters as synonymous with 'Wahuma,' for I cannot form any further opinion as to their ethnological and anthropological differences. At any rate, the representatives of the two races are so

similar to one another as to point to a common Hamitic origin.

Adjoining Uganda lie Karagwe and Kisiba. The inhabitants of Kyamtwara (Bukoba) and Kahigiland consider themselves to belong to the latter, and as the ethnographical relations in Ihangaro are similar to those in Kisiba, I will treat of these parts of the west coast of the Nyanza in this chapter.

Karagwe is divided from Kisiba by the great Kagera Plain. The Kagera is about 150 to 200 feet wide in this part, and is tolerably deep. Its banks consist of dense papyrus-beds or muddy swamps. In other places the bed of the river is deeply cut. The great plain is covered with sparse forest and bush, in which dwell different kinds of antelope (especially *djämäla*), wild-boars, monkeys, pigeons, guinea-fowls, parrakeets, partridges, and other species of birds. The Kagera Plain.

Further on, the banks of the upper course of the Kagera in Karagwe are marked out by splendid stretches of forest, interspersed with Phœnix palms. At the edge of this plain the plateau of Karagwe rises abruptly in a steep ascent up to 1,000 feet. On attaining this height one is rewarded by a glorious view. At one's feet lies the wide, apparently endless, well-wooded Kagera Plain, closed on the distant horizon by masses of mountain, gleaming indistinctly, and to the west the eye sweeps over mountains and valleys in rich succession. In the valleys and gullies lie the banana groves and huts of the Karagwe people. The hills and mountains are generally overgrown with low grass, forming good pasture for cattle. Further on in the country, shut in by hills and elevations, we find wide plains, generally with high jungle or stretches of primeval forest—a haunt of numerous rhinoceroses.

In the population of Karagwe two classes are to be

distinguished: (1) the Wanyambo, the representatives of the aboriginal race; and (2) the immigrant Wahuma. The former still display to a great extent the negro type, while those in whose veins flows the Wahuma blood are of slender build, with longish oval countenances, small noses, and somewhat wavy hair—a certain sign of their Hamitic origin. I met with Wahuma in Karagwe who exhibited lineaments which were perfectly Caucasian. The Wanyambo occupy themselves chiefly in agriculture, while the Wahuma, true to their ancestral habits, are herdsmen. The Wahuma are the ruling class in Karagwe.

Population.

The soil of the Kagera Plain in Karagwe does not seem to be particularly fertile—at any rate, it was only seldom that I saw solitary huts in the immediate neighbourhood of the river; and in spite of numerous water-courses in the country, such drought is said occasionally to prevail that the people are forced to leave their homes for a time. (The Arab settlements in Kitangule and Kifumbiro are exempt from these droughts, as are also certain villages on the Upper Kagera and at the mouth of the river.)

Soil.

The climate during my residence in Northern Karagwe (November, 1895) was very cool; the weather as gloomy as it could be. For hours after 'sunrise' a thick damp fog hung over the landscape, and then passed into a fine drenching rain, if it had not been already regularly raining from an early hour.

Climate.

The huts of the Karagwe people are small, and are of a type similar to that of the Uganda huts, except that they are not by a long way so neatly and carefully constructed. The thatched roof reaches to the ground. The projection at the door is low, so that one has to stoop to enter. The floor of the dwellings is not specially stamped down, but the wall inside is often plastered with clay to the height of about 3 feet.

Huts.

The pleasant layer of grass in the Uganda huts is wanting in Karagwe. The fireplace is situated in the middle of the interior, which is separated by torn and dirty bark-cloth into sleeping-room and living-room. Several poles rammed into the ground inside the hut support the roof, and grip the framework with their forked upper ends. These poles, as well as the covering of grass and reeds, receive a shining deep-brown colour from the smoke, which cannot escape. The fire is generally kept up day and night, on account of the prevailing cold and damp weather, and is used at the same time for cooking the food. Fire is kindled by turning a piece of stick quickly between the palms of the hand in little cavities of a lower block, in the well-known manner of our chocolate sticks.

Fireplace.

Roof.

To the canes of the roof-frame are hung, all round the hut, various articles of domestic use and other utensils: drinking-cups, pipes, quivers with arrows, bows, knives, antelope-horns (used as *daua*), nets, tools of all kinds, baskets, etc. All kinds of earthen pots and other utensils stand about as well. A remarkable mode of keeping instruments of magic, amulets, etc., is worth mentioning. Small animals of the weasel kind, after being killed, are cut open at the end of the body, and are thus disembowelled without any further injury to the skin, which is then freed from all bony and fleshy parts, even to the skull-bones, the teeth, and the claws (Fig. 52). In the bag obtained by this treatment of the skin the Karagwe man lays up all kinds of raw material for *daua*, with other articles, such as single teeth of the wild-boar (which are bound round the neck or upper arm), tobacco, shells, bits of

Furniture.

FIG. 52. — DAUA-POUCH, FROM THE SKIN OF ONE OF THE SMALL CARNIVORA. (III. E., 5389.)

Amulets.

cane, wooden pegs, string, etc. The bedstead is formed of a frame of wooden poles resting on four low stakes, and covered with skins or bark-cloth, generally thoroughly dirty.

Bedstead.

Several huts, each inhabited by one family, are ordinarily enclosed in a thorn hedge, and so combined into a village. The whole is kept somewhat dirty, and does not make a pleasant impression. In several enclosures of this kind I saw smithies, fetish-huts and detached granaries. Formerly when the country was still rich in the strong Wahuma cattle, these were kept at night in the village in an enclosure appointed for them; these have now fallen into decay, as the whole lot have been almost annihilated by a terrible cattle plague. Smaller beasts, as goats and sheep, pass the night in the dwelling-huts, and this naturally does not contribute to the cleanliness of the latter. Besides these, the people keep fowls and dogs; the latter belong to the ordinary pariah class; I have never heard them bark, and very seldom howl.

Village.

Cattle.

The premises of the higher classes in the country are said by Stuhlmann to be of just the same dirty character as those of the ordinary Karagwe mortals. This is the more striking, because in the neighbouring Kisiba the dwellings of the Sultans are singularly clean, and built in grand style.

The villages in Northern Karagwe, which I visited, lie sometimes pretty near together, sometimes a good way apart. At the beginning of my journey I passed through a good many such settlements, but fewer later on. This naturally depends on the nature of the soil, as it does everywhere. The farms are generally built in the gorge-like valleys of the country in which the water flowing from the higher land collects.

The smithies mentioned above are placed in a small uncovered space, separated from the rest of the village

ground by a low paling. The crushed iron-ore is mixed with charcoal in the usual way, and heaped up. The smelting furnace is blown by primitive bellows, which differ from those used by other tribes, and are usually constructed in the following way (Fig. 53): A trumpet-shaped mouthpiece, *c* (düse), formed of hard-baked clay, goes into the fire. Into this is inserted a longish cylinder, (*b*), composed of parallel mtama-stalks, made air-tight with loam, and held together into a single tube with rings of bast. To this tube is fitted,

Smithies.

Bellows.

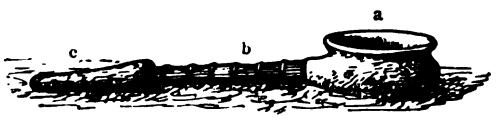


FIG. 53.—BELLOWS.

in contrast with the bellows in use among other tribes, a kind of pot made of baked clay, over the open top of which (*a*) a skin is stretched. Two such arrangements lying side by side, but separate from one another, are worked by one person in the usual way.* Long sticks, each ending in a knob, are tied with the skins over the openings, and serve as handles. With the double apparatus described, the workman drives a con-

FIG. 54.—NEEDLE FOR REMOVING SPLINTERS, ETC.
(Natural size, III. E., 5360.)

tinuous blast through the tube into the fire by raising and lowering these skins alternately.

From the iron thus obtained the Karagwe people make spears with beautiful blades, knives, iron bells, fish-hooks, axes, arrows, needles for use as surgical instruments, etc. (Fig. 54).

Tools.

Little fetish huts are scattered about in the farms—miniature pointed huts with an open wall; and in these

* Among other tribes bellows consist of *two* wooden cavities opening into a single tube. Emin Pasha found bellows like those here described at the Albert Nyanza.

all kinds of *daua*, chiefly scraps of bark, bits of meadow iron-ore, bundles of banana bast, and different kinds of dried berries, are hung on sticks placed there for the purpose.

Fetish Huts.

Outside the villages, at cross ways, and here and there in the fields, rods are stuck up as protection against evil spirits, and to these are tied cowrie-shells; over the doors of the huts they fasten long chains of black dried fruit to prevent the entrance of hostile spirits.

The Karagwe people store their harvest, which is chiefly mtama, in large balls enclosed in banana-leaves; these are then hung, several together, to thick stakes, and are thus kept from the ground. These granaries are frequently covered in with a grass roof for protection against rain, and are further defended by a small ditch (Fig. 55).

Granaries.

FIG. 55.—GRANARY.

The fireplace consists simply of stones, on which the cooking utensils are placed. The inhabitants of Karagwe are somewhat poor in the finer kinds of earthenware. The excellent productions of Uganda are here quite wanting, and it is only seldom that we find individual articles (as, for example, in wicker-work) on which the workman appears to have bestowed some trouble. The pots are of black clay, with simple ornamentation, and present the same thick-bellied shape, getting narrower towards the top, as those in use among other negro tribes.

Hearth.

Earthenware.

The people distribute small quantities of food with various flat shells, or small spoons of black wood (Fig. 56). The chief article of food amongst them consists of field produce and bananas. Besides these, they are fond of meat, either goat's flesh or the produce of the chase. When they were still in possession of cattle they used them as food in exceptional cases, but generally they only drank the milk, and used the butter for greasing the body and the hair. Butter and grease are kept in small wooden vessels (Fig. 57).

Spoons.

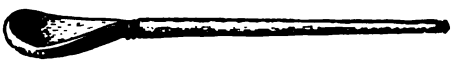


FIG. 56.—SPOON. (One-fourth natural size, III. E., 5361.)

FIG. 57.—GREASE-POT. (One-fourth natural size, III. E., 5364.)

Field Produce.

The numerous fowls kept are likewise not eaten, but are used for purposes of divination. As field produce, the Karagwe people raise, first of all, mtama, then maize, peas, beans (Maharagwe), sweet potatoes, and gourds.

Poultry.

Formerly husbandry was the special work of the aboriginal Wanyambo, but since the cattle plague the Wahuma, whose only occupation used to be cattle-breeding, have turned their hands to agriculture. The green beans which grow on low bushes all over the country have a very pleasant taste. Ripe corn is ground by hand between two stones when dry, or pounded in large wooden mortars when damp. Both these operations are performed by women.

Husbandry.

From the mtama-grain the Karagwe man also prepares his favourite drink, the *pombe*. The mode of preparation is sufficiently well known. In Karagwe they place the *pombe* in a great trough, which consists of the hollowed trunk of a tree as big as a small canoe, and which rests on a frame of stakes. Here the beverage is exposed to the sun to ferment.

Pombe.

The Karagwes catch wild animals in traps. Large stretches of the savanna land, so rich in wild animals, is enclosed with thorn hedges, in which openings are left here and there. In front of these openings a long trench is dug lengthwise, and covered with dry branches and grass. When an animal tries to get through an opening of this kind it breaks through the deceptive covering and falls into the trench. When it is taken in this way the hunter either spears it or kills it by cutting its throat. I also saw large hunting-nets with open meshes, which were stretched on stakes, just such as we use in marking out a district for driving game.

Hunting: Game Traps.

The hunters do not generally venture to attack the numerous rhinoceroses, though they like eating the flesh, which is not unlike beef.

I was told in the settlements of the lower Kagera that although the river abounds in fish, the people understand nothing of fishing. I cannot quite believe this; though certainly, except fishing-lines with simple bent hooks, I saw no tackle which would lead one to infer any extensive fishing. I never met with fish offered for sale there. Their canoes, too, were wretched dug-outs of the most miserable kind. Two of these joined together and propelled by paddles served as a ferry over the river.

Fishing.

The clothing in Karagwe is of different kinds. Skins are most frequently used; these are scraped with sharp instruments, and rubbed with butter and grease to make them supple. Two tips of the narrower end of a skin are tied in a knot, which rests on the right shoulder. The head is stuck through the hole between these two ends. Besides these, however, now and again, I saw people wearing pieces of stuff round the hips, also copiously soaked with butter, and even grass clothing, composed of the slit leaves of the Raphia

Clothing.

palm, is not wanting in the Eastern region of that country. The feet are bare.

The arrangement of the hair by the Wahuma is noteworthy. While many leave their hair in its natural state, others shave part of the head, so as to leave spiral-shaped rolls, or rolls resembling the crest of the old Bavarian helmet. Hair.

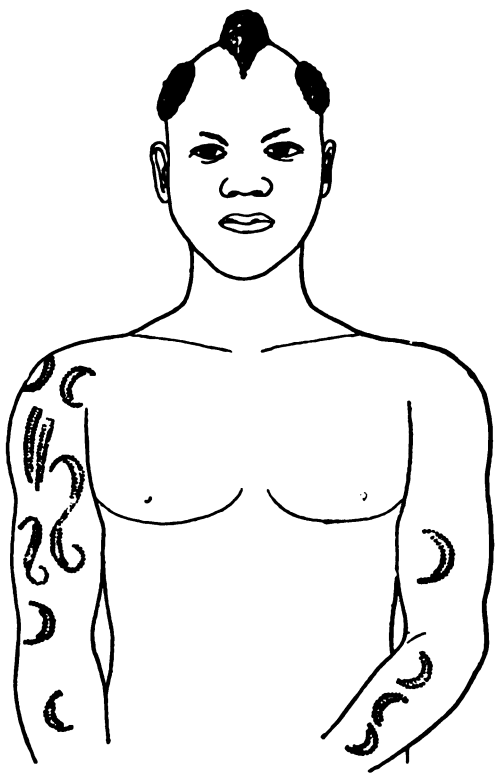


FIG. 58.—TATTOOING OF A MHUMA IN KARAGWE.

The Wahuma in Karagwe also adorn themselves with various fine tattoos. Breast and arm are covered with spiral or crescent-shaped scars (Figs. 58, 59, 60). I saw one specially fine tattoo on a Mhuma at the Kagera ferry, which was intended to indicate his work as ferryman. Beginning from the nipple of the left breast downwards, zig-zag lines were tattooed over the whole breadth of the chest, at equal intervals, parallel to one another, and in the notches were beautifully drawn oars (Fig. 61). Besides tattooing, they make no changes in their bodies, such as knocking out the teeth, stretching the ear-lobes, etc., as practised among other tribes. Tattoo.

Dirty as the people are in general, they love to deck themselves with trinkets of all kinds. It is ethnologically interesting that those tribes which, by their culture,

may claim higher consideration at our hands, such as the Waganda, attach comparatively little importance to personal adornment, while those whose moral and industrial standpoint is, like that of the Masai, absolutely unworthy of such consideration, load themselves with chains, ribbons and rings to quite a remarkable degree. There is a well-known custom among the Masai that their women drag about with them such a load of little iron chains and other ornaments in the extended lobes of the ear that these have to be held up by straps over the head.

Ornaments.

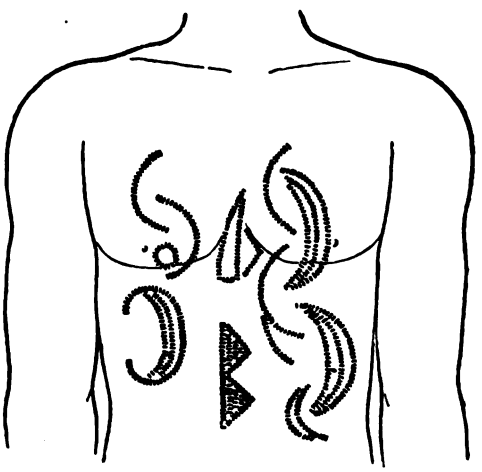


FIG. 59.—MAN FROM KARAGWE.

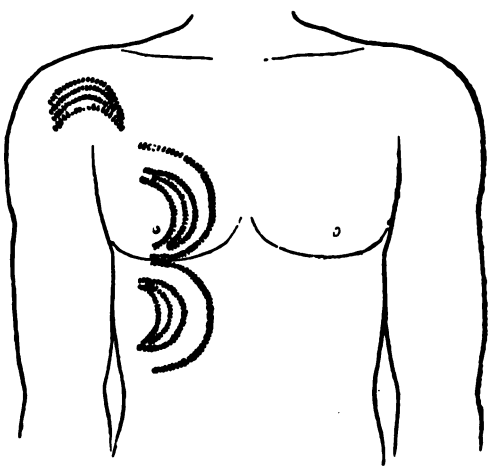


FIG. 60.—MAN FROM KARAGWE.

There is a Karagwe brow ornament to be mentioned which also occurs in Ruanda (Fig. 62). This consists of a broad band, 17 inches long, of white, red and blue beads, from which hang down strings of white, red and black ones. A large glass ring and a cowrie-shell are fastened to the end of each of these strings. The band is tied at the back of the head, so that the strip of beads lies over the

brow, and the bead-strings fall over the face. I believe that this kind of ornament is pure Wahuma work. (I obtained a similar example from Wahuma in Ussindja, Fig. 144.)

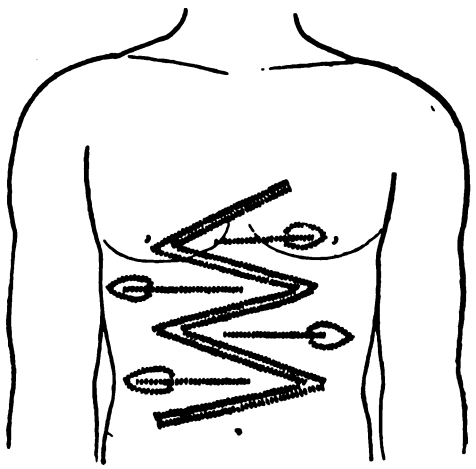


FIG. 61.—TATTOOING OF A MHUMA IN KARAGWE.

A neck-band of otter-skin comes from the Ruanda frontier. This has five ivory stamps attached, like those used for sealing-wax, with different patterns scratched upon them (Fig. 63). Besides these costly articles, commoner ones are also worn in Karagwe, to adorn the body or protect the wearer from evil spirits. Round

FIG. 62.—FRONTAL ORNAMENT OF PEARLS, KARAGWE. (III. E., 5379.)

the neck and arms the people bind various kinds of string, made of bast or of the hairs of cows' tails, to which they hang ornaments and amulets. For this

purpose they use glass beads, great plugs, 8 inches long, made of hollow bamboo, filled with little sticks, small hippopotamus teeth, tusks of wild boars, bits of cane, goat's horns, pegs of elephant or hippopotamus ivory, with patterns scratched on them, little iron bells, and the like (Fig. 64).

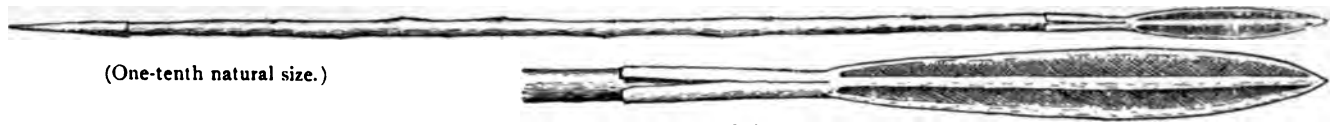
FIG. 63. — NECK-BAND, KARAGWE-RUANDA. (One-third natural size, III. E., 5392.)

It is worthy of remark ethnologically, and it is typical of the Western Nyanza, that all spears, lances and arrows have two blood-courses and brightly polished mid-rib, with exactly the same kind of edges. This is a peculiarity of the Wahuma, and recurs wherever we find the representatives of this race. The kind of fastening between point and stave is also similar among the different branches of the race.

Weapons.

The circumstance that many spear-points occur in Uganda and Kisiba which do not possess the above peculiarity, but have only a mid-rib, seems to me another proof that Uganda and Kisiba, which approach each other ethnologically in many things, have been influenced by other Hamitic tribes besides the Wahuma. Before the Wahuma there were the Ruhinda, and with these perhaps other Hamitic tribes came from the north-east, and took possession of the enormous district lying between Albert Nyanza, Victoria Nyanza, and Tanganyika. In consequence of this, different customs and usages have been maintained or have grown up.

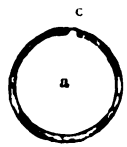
FIG. 64.—NECKLACE. (One-half natural size, III. E., 5381.)



(One-tenth natural size.)

(One-fourth natural size.)

FIG. 65.—SPEAR. (III. E., 5357.)



a. Shaft.
b. Socket.
c. Rib on the shaft.

FIG. 66.—SECTION OF A SPEAR, WITH SOCKET.

FIG. 67.—ARROW. (One-fifth natural size, III. E., 5355)

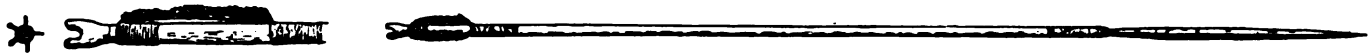


FIG. 68.—ARROW. (III E., 5355.)

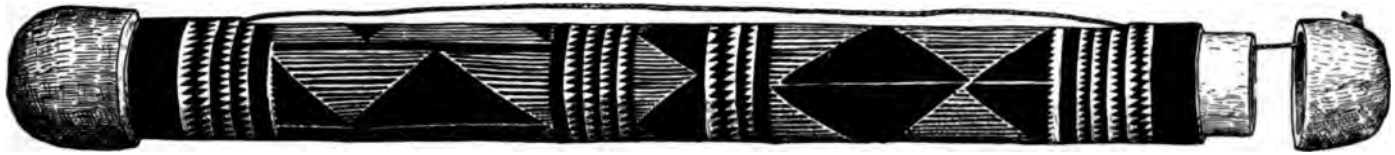


FIG. 69.—SULTAN'S QUIVER. (One-sixth natural size, III. E., 5355.)

The Karagwe spears (6 feet long) have long shafts with iron shoes 6 inches long, and are armed with a sharp point 14 inches long. Point and shoe are fixed on the shaft by means of a socket opening lengthwise (Fig. 65). The iron part is prevented from turning on the shaft by the fact that the latter is not uniformly rounded off, but that by two little grooves in the wood a rib is left standing, to which the iron of the socket fits right and left (Fig. 66). It is characteristic of Karagwe spears that the blade becomes broader towards the point, and then quickly passes into the point itself.

Spears.

The shafts often do not harmonize with the carefully-worked points. They are not so smooth and uniform as, for example, the Uganda lances, and they are often disfigured by being knotted and uneven. The Karagwe man, however, is not able to obtain any better wood.

Besides these spears, bows and arrows form part of the outfit of a warrior or hunter.

The bows in Karagwe are of astonishing size; they not seldom exceed the height of a man. The custom prevails of putting rings of sinew round the wood of the bow, the number of which indicates the number of wild animals slain. On one of these I found as many as thirty-eight such rings (*cf.* Ushashi, Fig. 310). In use the archer holds the string with four fingers; the arrow lies between the middle and third finger; the whole bow is held horizontally. From some of the Western Nyanza tribes I received leather cuffs set with cowrie-shells, which protect the wrist of the left hand from the recoil of the string (*vide* Ussindja). In Karagwe I did not come across any of these.

Bows.

The arrows are of wood; the iron points are remarkably long, like little spear-points well sharpened; the haft of the blade is set in the hollowed-out wood of the arrow, and the wood itself is

Arrows.

protected from splitting at this place by a binding of bast. The feathering is three to five winged; the segments of the vanes are placed upon the shaft of the arrow, and fastened to it by bast threads, a piece of the shaft before the feathering is smeared with resin; the notch is straight and deep (Fig. 67). Fig. 68 shows an arrow of far inferior workmanship, and with a point which consists of a simple, slender, quadrangular, pointed iron awl. The arrows are never poisoned.

FIG. 70.—AGRICULTURAL KNIFE. (One-eighth natural size, III. E., 5359.)

The Karagwe man carries his bundle of arrows in a quiver on his shoulder. These quivers are made of bottle-gourds, partly sewn over with skin. I also received a piece of Karagwe-work in the shape of an eminently beautiful quiver, from Sultan Ruhiga in German Buddu. This is $3\frac{1}{2}$ feet long, made of black wood, and scratched with various triangular and linear ornamentations. It is shut above and below by two cup-shaped lids sewn over with skin (Fig. 69).

Quiver.

There is also a long-handled, sickle-shaped knife, which is fastened into the wooden handle by the sharp, tapering haft, and then kept in its place by a strip of leather sewn tightly over it (Fig. 70). This knife is used for cutting off branches, banana-leaves, etc. Dr. Baumann found a similar knife in Urundi.

Knives.

Round the upper arm, or over the brow, they bind little knives in wooden sheaths, with horn handles ornamented on one side (Fig. 71). The sheath consists of two parts kept together with brass wire, and ending in a knob or blunt point. It has pretty patterns on one side, and is further ornamented with a number of narrow strips of leather

hanging down. A simple piece of wood serves as a hone for sharpening these small knives (Fig. 72).

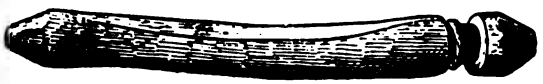


FIG. 72.—WOODEN HONE. (One-sixth natural size, III. E., 5375.)

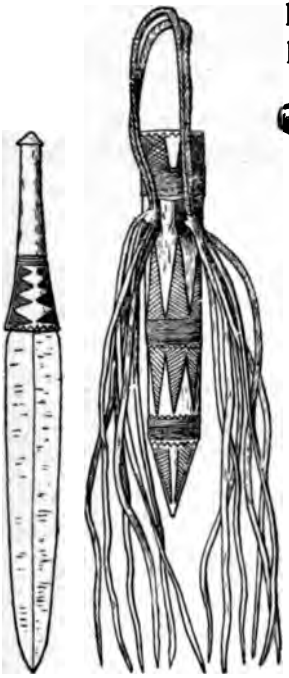


FIG. 71. — KNIFE WITH SHEATH. (One-fourth natural size, III. E., 5358).

Shields seldom occur in Karagwe, and the few seen are probably brought, as Stuhlmann thinks, from further west or from Nkole. However, I happened to come into possession of one of these (Fig. 73). The light wood of the shield (16 to 20 inches) is bent back towards the body above and below somewhat like a tray, and is covered front and back with rattan wicker-work. The handle is behind, and is protected by a round solid boss in front.

Shields.

FIG. 73.—SHIELD FROM KARAGWE. (III. E., 5354.)

The inhabitants of Karagwe have few musical instruments; the commonest is a simple cane flute. When played it is held vertically, the mouth being applied above (Fig. 74). Below are the holes, which are opened and shut alternately with the fingers. Besides this, they use short antelope horns open at both ends, as signal-horns or lures. The blow-hole is placed at the side, so that the man blows into the horizontal horn as our trumpeters

Music.

FIG. 74.—FLUTE. (One-sixth natural size. III. E., 5377.)

do. The modulations are produced by opening and shutting the smaller orifice with the right forefinger. The Karagwe man gets a modest amount of pleasure from these primitive instruments, which he will play for a long time in front of the village huts or by the fire in the evening, but the people do not dance to this music.

The art of pottery is not carried to any great perfection in Karagwe, but so much the more care is taken with wicker-work. Pottery.

I saw large baskets in the villages, made of brown

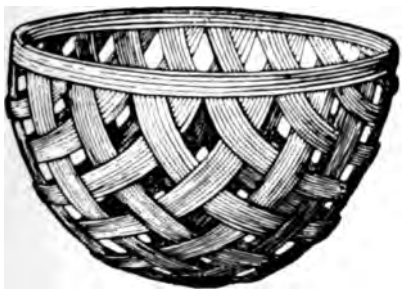


FIG. 75.—BASKET. (30 inches high, 3 feet diameter of the outer edge.)

FIG. 76.—BASKET. (One-fourth natural size. III. E., 4799.)

reeds, for the reception of unthrashed Mtama, of which they could hold a tolerable quantity (Fig. 75), also smaller ones with patterns (Fig. 76). Smaller articles are made neatly enough. Wicker-work.

There are little baskets and caskets for keeping loose beads, which are very prettily plaited. Fig. 77 shows one of these cylindrical caskets worked in a pattern, and having a lid fastened inside to the bottom by a bast thread, which goes the length of the case and through the lid. A similar article is represented in Fig. 78.

FIG. 77.—CASKET FOR BEADS. (One-third natural size. III. E., 5366.)

FIG. 78.—SMALL BASKET. (One-third natural size. III. E., 5368.)

Bottle-gourds of the beautiful regular shapes found in Uganda and Kisiba do not occur in Karagwe. The gourds they have are closed with banana-pith, pressed together so as to make a solid stopper. Small gourds with irregular patterns burnt in them are used as drinking-cups (Fig. 79).

Bottle-gourds.

FIG. 79. — GOURD DRINKING-VESSEL. (One-fourth natural size. III. E., 5365.)

I found numerous rat-traps in the huts. These are made of strips of banana-leaves irregularly plaited and put down the rat-holes. Then a raid takes place on rats and mice. These make for their holes, and so run into the traps, which the people then seize with their hands (Fig. 80). The Karagwe people get their daily supply of coffee from the lake, and chew it according to the prevailing custom. They pack it in neat little packets of banana-leaves bound with black bast (Fig. 81).

Rat-traps.

FIG. 80.—RAT-TRAP. (One-fourth natural size, III. E., 5369.)

For strings for tying up parcels or other work of the kind the inhabitants use long cords, not only from the banana, but also from the phœnix-palm.

FIG. 81.—PACKET OF COFFEE. (One-fourth natural size. III. E., 5391.)

Cords.

When speaking of the land and people of Karagwe, we must not forget the hot springs of Mtagata. These are in the neighbourhood of the Uganda boundary, and issue from the rocks by many orifices in the depths of a primeval thicket on a mountain elsewhere poor in vegetation (Fig. 82). The water bursts out in a tolerably strong jet, and has a temperature of about 122° F. Hot steam hangs over

Hot Springs.

huts themselves, grown-up people outside, generally in cultivated fields, or in such as are going to be cultivated. When a Sultan departs this life in Karagwe or Nkole, they inter him in his own hut, which is then burned over the grave, and new huts are then erected round it.

CHAPTER IV.

KISIBA.

TURNING eastward from Karagwe, after passing through the extensive wooded plain of the Kagera, we arrive at the beautiful and fertile Kisiba, washed by the Nyanza (*cf.* p. 45). In its general aspect the country reminds us of Uganda. Long chains of gently undulating hills traverse the region. These are generally strikingly parallel to the shores of the Nyanza, and are interrupted here and there by fissured and weather-worn cliffs. They are generally covered with short grass, underwood, or banana plantations, sometimes also with dense thickets, and possess a fertile layer of mould. The depressions are often swampy, or, like the rest, occupied by banana groves or isolated clumps of primeval forest.

Soil.

In some places the flora is truly tropical; a great variety of gay flowers, rare trees, palms, and other plants, which may be sought for in vain elsewhere near the lake, are found here in rich profusion. These are the representatives of the West African flora, which finds its limit at the Kisiba shore. Similar relations prevail in the fauna of Western Nyanza. Numerous specimens identical with those of West Africa inhabit the country. I would especially mention the gray talking parrot, which is met with in large flocks.

Where the rock is exposed, as on the shore of the lake, we see strata which are either quite horizontal or

slope downwards from east to west. The shores in the west are everywhere about 500 feet high, and rise by a steep ascent either directly out of the lake or after a narrow foreshore. Here and there the coast-line is interrupted by larger or smaller bays, which are used as means of access to the inland country, unless one wishes to climb over the smooth crags of the steep mountains on the coast. Once on the height, a wide plateau presents itself, in which sharply-cut valleys have been formed by erosion and disruption. It appears probable that the landscape was originally flooded far inland, forming part of the Nyanza, and that at that time the present elevations and mountains presented the appearance of islands. Perhaps the lake was then united with the Kagera Plain. In any case, there is at present only a small difference of level between the surface of the lake and the bottom of the valleys, as we see especially in the bays.

Small and large streams, with good clear water, flow down the valleys, but the whole water system of the country is wanting in regular rivers. These streams flood the level valleys in the rainy season, and in this way form troublesome impediments to travelling. They are most difficult to pass, on account of the swamps which wind about the strong papyrus-beds and thickets of primeval forest, as in the Ngono Plain.

The climate in Kisiba, like that of Uganda, is very damp, and cooler than it is to the south of the lake.

Climate.

Plentiful showers are brought to the country as a result of the south-east trade wind, so that in one year there may occur as many as 260 rainy days. It rains nearly every day, especially in the morning. Towards noon the sun laughs down again from the blue sky if it is the dry (!) season, and sometimes even in the rainy season one can fancy one's self transported into the most beautiful rain at home in Europe.

The whole broad territory of Kisiba is divided into several districts, with independent Sultans. Next to Buddu in the north lie the possessions of the powerful Sultan Mutatembwa. This is Kisiba proper, and stretches out into the country in a south-western direction. Bordering upon this is the territory called Bugabu, ruled by the chief Lutaikwa, son of Kayosa. This is followed to the south by Kyamtwara (Bukoba), belonging formerly to Mukotani, now to Kissebuka. Adjoining this on the south is the district of Kahigi, who is also a powerful Sultan, and further on is the district of Ihangiro.

Districts.

The nobles of the country are Wahuma with the exception of Mutatembwa, who is a pure Msiba, while the people are aboriginal. At the same time, it is a striking fact that these last are physically superior to other negro tribes; long oval faces, small mouths, and slender wrists and ankles, are among their special characteristics. These are specially agreeable in the female sex.

Wahuma.

Like the Waganda, the Wassiba pay great attention to the construction of their dwellings. Here, as elsewhere, we must distinguish between those of the common people and those of the nobles. Yet even among the former a great feeling for cleanliness is evident.

Dwellings.

Looking from a height over the broad land of Kisiba, one obtains a splendid view over the numerous settlements and villages, bosomed among the verdure of the lofty groves. Isolated huts do not occur, but the huts are always grouped in considerable numbers into villages, each under the care of a Katikiro (Minister or official of the Sultan). In some instances these villages are of a really remarkable size. The village rulers are bound to pay tribute to the Sultan, either in kind or in cowrie-shells.

Villages.

The villages are separated by small fields, which immediately adjoin the banana groves, and by wide uncultivated grassland. As already mentioned, the individual huts lie in extensive banana woods, through which lead neat and broad roads or countless winding footpaths, planted on both sides with hedges, so that to find one's way in such a village presents great difficulties to a stranger. In and over these hedges are greenery and flowers of all colours and kinds in great luxuriance, so that a walk through these villages is often a really beautiful one. Openings leading to the huts of individual people are left in the hedges. Each family, again, shuts itself off from its neighbour inside the grove. As regards the exterior boundaries of the villages, I saw quite different modes of arrangement. Some lay quite open, while others were protected by palisades, hedges, or high stockades. It is especially noteworthy and interesting that the whole of Mutatembwa-land is fortified all round the eastern boundary by a wall. We will now go more closely into details.

Hedges.

I saw an example of a village surrounded by a hedge at Sultan Lutaikwa's place north of Bukoba. I reached the residence of the chief through a broad valley with a trickling stream through it; the estate stretched away up a green hill covered with bananas.

I had been walking along the plantation for a considerable time, on a broad road bordered by a quickset hedge of about the height of a man, when I suddenly arrived at a large open space, on the right of which stood the residence. From this extends a road 300 yards long and 50 yards broad, shut in on both sides and at the back with a close quickset hedge* 12 feet high,

* Simple stakes are stuck in the ground, which put out leaves after a time and become green.

over which one looked into a waving sea of banana leaves. Openings are left in the hedge here and there. This road was cleared of every blade of grass, and presented an appearance of laboured neatness.

In the middle of this are solitary trees, each carefully protected by a paling. Narrow passages, shut in with green hedges or low palings, lead from the openings in the great fence to the smaller huts. There are small openings again in these hedges, through which entrance is obtained to the banana plantations. The ground in these plantations is covered with weeds, dried or decaying banana leaves, fallen fruit, etc. The last are said to improve the soil.

The broad road has a circular ending, and at the end we find the residence proper. After passing through an opening in the hedge, at which a picket of the Sultan kept watch with spear or musket, and then through several passages, also surrounded by a high fence, I arrived at a small round space, the back of which was occupied by the large reception-hut of the chieftain. Here the bodyguard of the Sultan formed line; I passed along the front, and at the end of it Lutaikwa received me in front of the hut.

Right and left from this space narrow roads led out to the dwelling-rooms of the Sultan.

In another village of Lutaikwa's, four huts were erected in a similar wide road, which served as reception-houses and exhibited no special decoration inside. In another village, too, I found all the roads, passages and huts uniformly strewn with fine hay, on which every footstep or other sound was deadened, while in other settlements this was only done in the interior of the dwelling-rooms.

In Kyamtwara I visited another Sultan's residence, which also lay in a large grove of bananas mingled with lofty forest trees. I annex a sketch of this (Fig. 83).

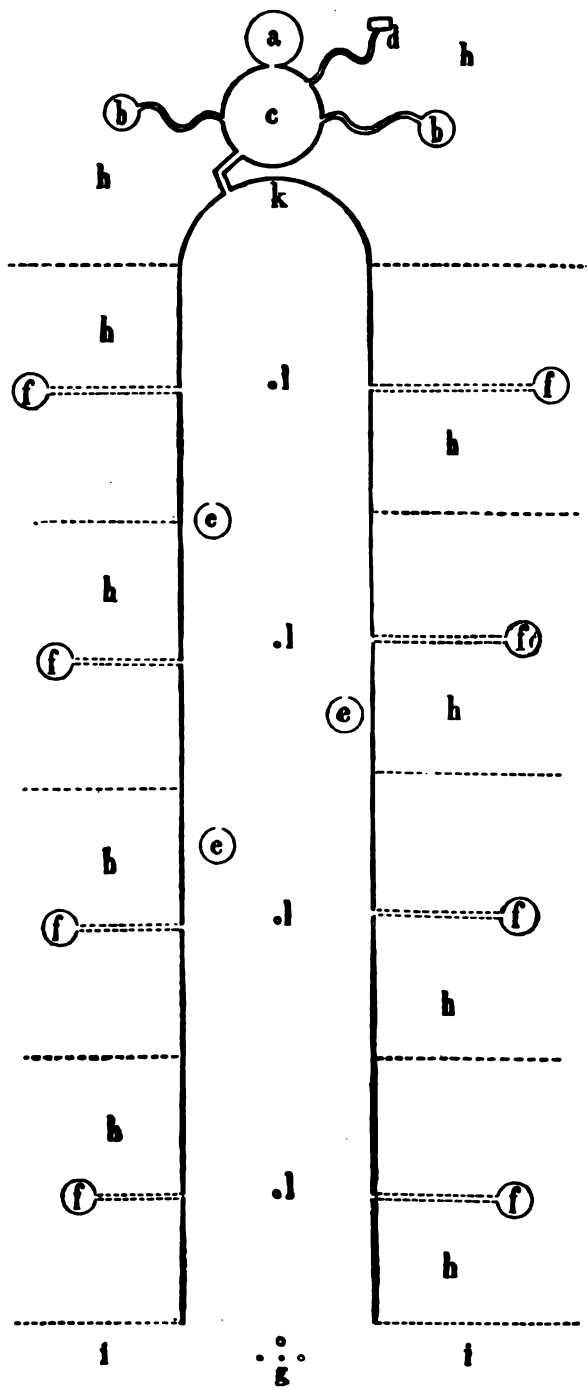


FIG. 83.

a, Sultan's hut; *b*, dwelling-huts; *c*, open space; *d*, privy; *e*, reception huts; *f*, attendants' huts; *g*, daua-stand and cows'-horns; *h*, banana groves; *i*, space in front of the village; *k*, station of body-guard; *l*, isolated trees.

The whole grove was surrounded outside with fence and hedge, while the border of the wide road consisted of a fence 12 feet high, constructed of thickly planted stakes stripped clean of their bark, all of the same length, and pointed at the upper end. The entrances into the Sultan's dwelling were closed by strong revolving doors, also made of stakes 12 feet high. Above, in the middle of this, projected somewhat longer poles, to which iron bells were affixed (Fig. 84). On the

great road stood three smallish huts; in the middle were a few ordinary low trees, and at the entrance to the road from the country outside was raised up a high *daua* stand. This *daua* stand was composed of four or five stakes bent into the shape of a doorway, over which straw was bound irregularly in such a way that the stakes within remained visible. In the middle of this arch stood a slender tree which came out above through the arch, and was bound with straw for its whole length up to the

FIG. 84. — BELL ON THE DOORS OF THE SULTAN'S RESIDENCE. (One-fourth natural size, III. E., 5445.)

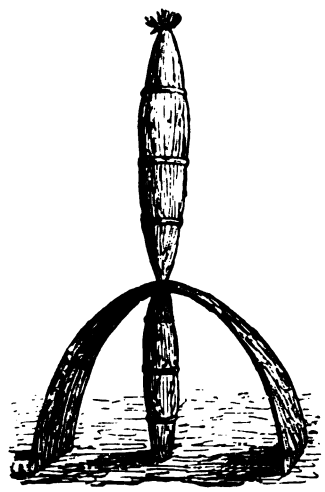


FIG. 85.—DAUA-STAND AT THE ENTRANCE TO THE SULTAN'S RESIDENCE. *Cf.* Fig. 83*g*.

top, which peeped out (Fig. 85). In front of this empty cow's horns were stuck in the ground, and on a long pole hung an old torn basket, both of which were supposed to protect the villagers from the entrance of evil spirits. It was surprising to find a privy among negro arrangements.

Sanitation.

The other arrangements correspond to those at Lutaika's dwelling, described above. The dimensions and plans are evident from the sketch. A kind of

cistern in the village of the former chief, Mukotani, deserves to be mentioned. Into this rain-water was conducted, and the principal supply-trench could be shut off at need.

As mentioned above, the country of the Sultan Mutatembwa is protected by a strong wall. To the west of Ngono River (Kinyavassi), lying on far-stretching heights, it might well pass for impregnable by its favourable position, which commands all the land in front of it, and in fact it is so, according to negro notions. I marched along the eastern boundary for hours at a time, and found it everywhere girt with a high mud wall, crowned with thick, impenetrable thorn hedges.

Wall.

Only at rare intervals were passages left to the country, and these could be closed with strong palisades. In other places it was impossible to make one's way to the interior, and the wall followed the natural formation of the ground over hill and dale along the eastern boundary. Behind this strong rampart lay the separate villages amid their banana groves, either without special enclosure or surrounded by hedges besides. Numerous broad and narrow ways go through the banana grove here, as in the other villages, and every hut is again divided from its neighbour by its own hedge, so that a walk through the village outside the highroad is well-nigh impossible.

At the entrance to the residence of Mutatembwa the mud wall is interrupted and replaced by a high stockade. Behind this one enters first a large courtyard, in which different huts are located, such as that at the entrance for the watch, and another further on of imposing dimensions. Through a huge door, more than 10 feet high and 6 feet broad, we reach this spacious, lofty apartment. On the ground there is everywhere strewn fine soft grass; here and

Hut.

there a few negroes sit silent, patiently waiting the call of their lord. Round the central pole which supports the point of the roof a stand is placed, in which the Katikiro (*vide* p. 67) to whom the house is allotted place their spears before going to the Sultan. Here I, like everyone else, had to stay a considerable time, before being summoned and led to the presence of the Sultan. The imposing size of the hall, the solemn silence, despite the number of people present, made one feel one's self in the ante-chamber of a powerful Sultan. From this court-yard one goes through a door into a second, in which again

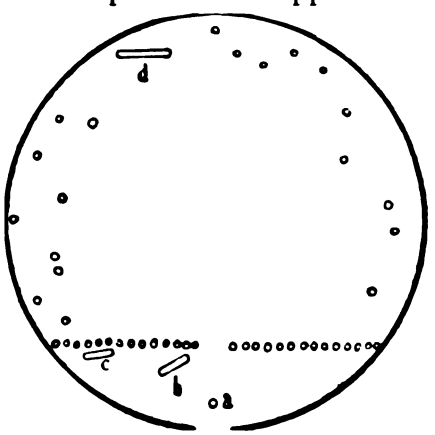


FIG. 86.—PLAN OF LUTAIKWA'S HUT.
a, Paling with paddle. *c*, Door-shield.
b, Daua-horns in bundles of hay. *d*, Stand with milk-pails.

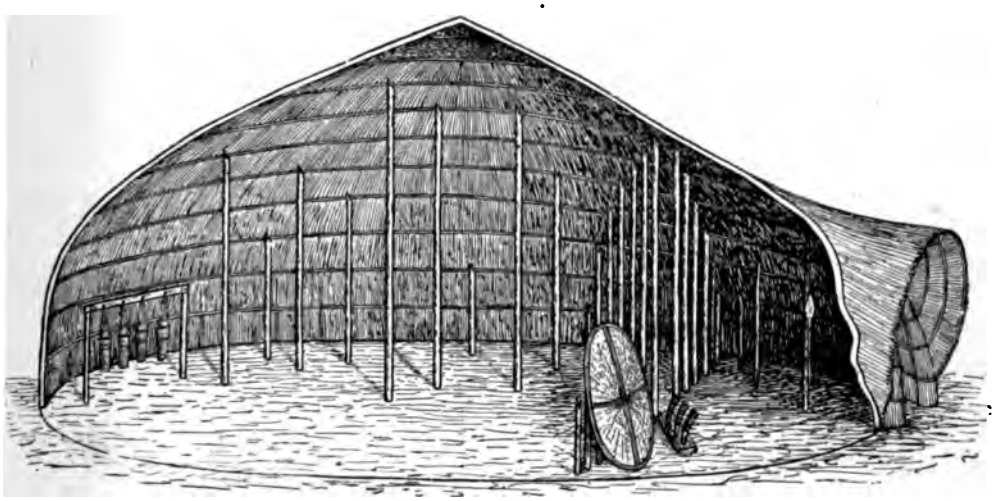


FIG. 87.—LUTAIKWA'S HUT.

various huts are erected. In one of these I was received by Mutatembwa, who was sitting on a somewhat elevated

seat in the midst of a great number of people, and was clothed in a material made of beautifully-coloured bark.

FIG. 88.—INTERIOR OF HUT, THE WALLS LINED WITH WICKER-WORK.
a, ribs for binding the wicker-work ; *y*, arched opening.

His body, as well as his clothing, was literally dripping with grease ; and subsequently, when he sat for a short time on one of my canvas seats, the mark where he had sat could never be got rid of. Yet another courtyard adjoined this second one, and was appointed to the use of the women and the cattle, etc. Into this, however, Mutatembwa did not allow me to enter, perhaps from the fear that I might wish to examine his harem too closely.

FIG. 89.—REED COVERING, AT THE PINNACLE, FROM INSIDE.

During my visit to Lutaikwa I found the opportunity of making a more accurate study of the mode of building and furnishing the huts. With

the help of the accompanying sketch made on the spot, we will examine one of these Wassiba dwellings more closely. The ground-plan is circular, 116 feet in circumference ; the height from ground to pinnacle 16 feet. The main wall rises nearly vertically to the height of 5 feet, and then at a gentler slope to the top (Figs. 86 and 87). The construction of the framework of the hut, so far as the

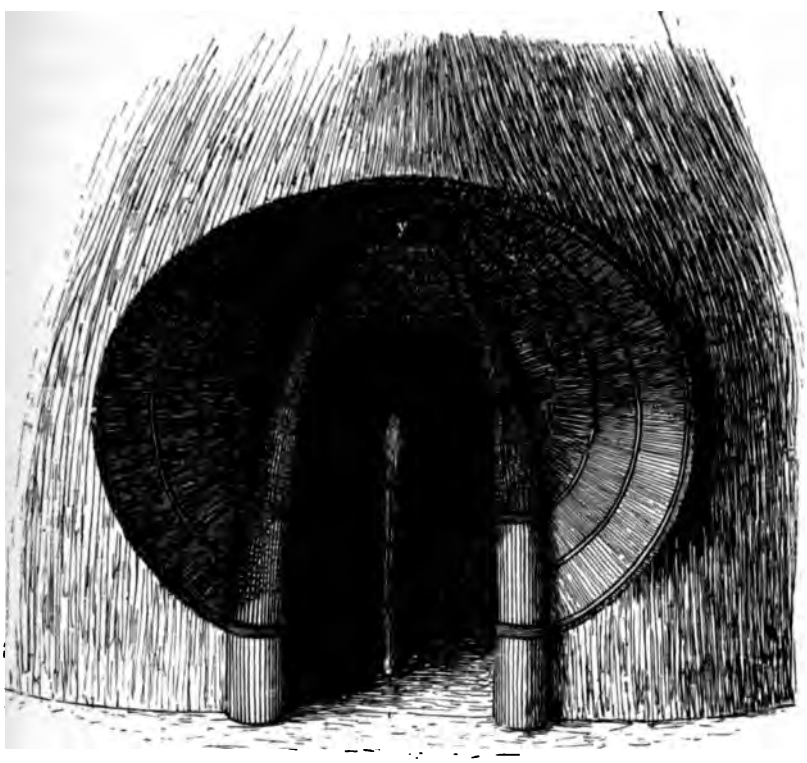


FIG. 90.—ENTRANCE TO THE HUT.
y, arched opening. (*Cf.* Fig. 88.)

covering of the roof is concerned, is like that described when speaking of the Waganda huts. Among people of higher ranks the grass covering in the inside of the hut is lined with neat cane wicker-work. Long reeds, lying close together, run from top to bottom in one piece (Fig. 88), and are fastened inside by the ribs *a*, which consist of round, strong binding, 2 inches in diameter,

made of thin reeds twisted together. These run in accurately concentric circles round the walls of the hut, and lie over the other reeds. At the last circle but one before reaching the top, the upright reed-covering ceases, and the last two rings are fitted with basket-work (Fig. 89).

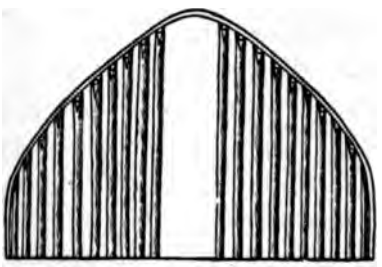


FIG. 91.—PARTITION WALL IN THE HUT. (*Cf.* Figs. 86 and 87.)

Fastened to a pole one step from the door hangs a single paddle as *daua*, and two steps behind that the hut is divided into two rooms by a partition consisting of irregularly-hewn stakes (Figs. 90, 87, 91). The several stakes do not stand quite close together, but at small intervals. The concentric reed bands (Fig. 88 *a*) rest on the forked tops of these stakes. Besides these stakes there are several others of different sizes in the hut, rammed into the ground to support the roof. To the left the great door-shield (*c*) leans against the wall (Figs. 87 and 92); by this the doorway can be closed from within,

FIG. 92.—DOOR-SHIELD IN LUTAIKWA'S HUT. (On the left is a human thigh-bone to indicate the scale. III. E., 4758.)

and further on, towards the entrance, antelope horns are stuck in the binding as *daua* (*b*) (Figs. 93 and 86). These horns are fixed with wooden wedges; they have iron tips, and are filled with implements of magic. When the Sultan goes on a journey or to war these horns are carried along with him, and stuck in the ground near him.

At the back of the hut, on a frame of three stakes, hang the chief's milk-pails, in well-plaited nets (*d*, Fig. 86; *cf.* Figs. 87 and 94). We shall speak later on of the different kinds of milk-pails.

The people take special care to construct beautiful doors. The posts of the door stand on the circumference of the hut. For the protection of the entrance the roof forms an incomplete horizontal funnel above it and

FIG. 93.—DAUA HORN. (*Cf.* Figs. 86 and 87.) (One-sixth natural size, III., E. 4777.)

at the two sides, getting narrower towards the interior of the hut (Figs. 88 and 90). Looking out in front, the entrance presents the appearance of a Moorish window. Beginning from one doorpost, the funnel-shaped portico goes in a circle overhead, and ends at the doorpost on the other side (Fig. 90). The height of the doorway to the roofing is 7 feet, the breadth at the ground $3\frac{1}{2}$ feet. The doorposts, which are nearer together higher up than at the ground, ascend nearly vertically for 5 feet, like the wall of the hut, and then accompany it at a less slope into the framework of the hut. At 7 feet from the ground a small wicker roof is placed between the two posts, which gets smaller upwards, to fit into the approaching doorposts, and ends in a small arched opening (*y*) 8 feet from the ground (Figs. 88 and 90).

A doorpost is constructed by first sticking a pole in

the ground, bending it, and adapting it to the shape of the wall, and then covering it with reeds. The pole goes up right into the roof, as already mentioned. The posts are made of strong, round bundles of cane, held together by rings of cane; they are from 12 to 16 inches in diameter underneath, but grow thinner upwards.

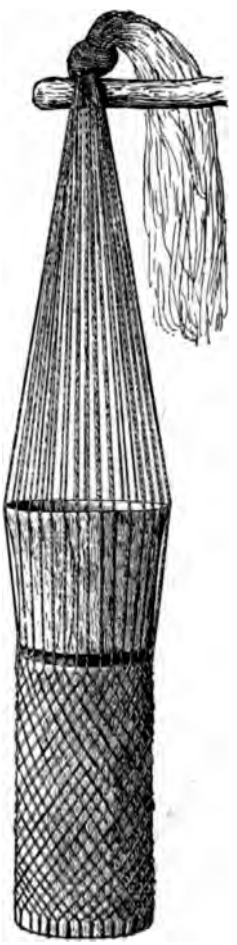


FIG. 94.—MILK-VESSEL. (One-sixth natural size, III. E., 4787.)

Having spoken of the huts, the dwelling-rooms of the Wassiba, which are above ground, I must not forget their underground habitations. Among the clefts of the rocks countless caves of different sizes succeed one another, and in these, when there is danger of war, the people take refuge or hide their cattle and other property. These caves are sometimes capable of holding great numbers of persons, and are most valuable places of retreat on account of their difficulty of access. I saw caves which were quite low at the entrance, but then grew much wider, and others which opened to the air in the middle of a meadow. In another place one looked deep down into vertical well-like holes down which people climb, to arrive at the cave itself below. These last must have other exits among rocks and bushes which are not to be discovered by the uninitiated.

Caves.

The cooking utensils used by the Msiba are made of black clay, and are identical with those in use in Uganda. These are placed on stones, and encircled by the fire.

Then long billets of wood are put into the fire, not entirely in it, as with us, but only by one end, so that by pushing it again and again the log is gradually consumed. In large vessels of this kind the Wassiba keep water, which the women have often to fetch from deep down in the valley to the high-lying village, though they sometimes make use of lighter vessels. Over the water they spread fresh banana leaves, partly to prevent it from spilling during carriage, and partly to keep it clean.

Cooking Utensils.

The banana is the chief nourishment of the Msiba, just as in Uganda. It is indispensable to him, and I believe that the Wassiba are so spoiled by the savoury, wholesome bananas and the splendid water of the lake that they could really scarcely support life for a long time far inland. As in Uganda, they make all kinds of things from bananas, from the leaves and the trunk as well as the fruit (*v.* Uganda).

Bananas.

Kisiba produces a greater variety of field produce than Uganda. Thus, they cultivate *mhogo*, beans, eleusine-grass, sweet potatoes, and other vegetables that are eaten with bananas, and also, as in Uganda, coffee. This last is not used for a decoction, but is chewed raw. This custom is somewhat disgusting, especially when practised, as I saw it by the Sultan Mutatembwa. He kept on chewing and spitting out the chewed berries into a large ox-horn, held at his side by a girl.

Field Produce.

Coffee.

The locusts, which unfortunately often come in fearful swarms (1895), afford the Wassiba a much-esteemed dainty. I saw old and young jumping about the fields, and hunting these animals diligently in order to broil them. One kind of a light green, was specially liked; and some people strung them on straws. The wings and legs of the locusts were pulled off at home, and the bodies were then broiled. The

Locusts.

villages are frequently made unsightly by great heaps of the wings and legs of these locusts, which become dirty and sticky masses in wet weather.

Ornaments.

The Wassiba load themselves with trinkets. These are ordinarily worn round the neck, on banana bast or hairs from a cow's tail, and consist of small antelope horns, cowrie-shells, sticks of wood, cylindrical glass beads, dried fruits, bits of bone, small cylinders of ornamented wood, etc. (Fig. 95). Besides this, they string on twisted strings of banana bast roller-shaped bodies made of plaited bast fibres holding beads or wooden plugs with grooves burned in them. Many of these articles are not intended only for ornament, but serve at the same time as *daua*. Besides these primitive ornaments, which anyone can prepare for himself, there are rings for the arms and legs of really artistic finish, supplied by special *fundi*, *i.e.*, artisans. Very fine brass and copper wire is plaited into an ornamental spiral, and bound with oxtail hairs. Owing to the numerous intervals left between the wires, the whole looks like a piece of filigree work. The arm rings, when finished, are strung in considerable numbers upon cylindrical rolls made of banana leaves, and thus brought to market (Fig. 96).

Tattooing.

Tattooing and other mechanical disfigurements of the body are never met with in Kisiba. The hair of the head is sometimes quite shaved off, sometimes allowed to grow. It is a noteworthy fact that one very often finds oldish men with well-developed beards.

Clothing.

The Wassiba wear a somewhat tasteful costume, consisting of a quantity of leaves of the Raphia palm or the banana worn round the hips. Besides this, similar garments are sometimes put round the neck like tippets or over the breast like scarves. In size, these clothes differ according as they are for children or

adults. They first make a girdle of bast, and weave in the long strips in such a way that the two ends fall down uniformly over the legs, fully covering them, and descending below the knees. From the fact that this mass of bast strips yields to every motion of the body, a garment of this kind looks really well.

The better-class Wassiba, as well as the Sultans, prefer a beautiful bark cloth which is manufactured in the country itself by special workmen. We have treated of the manufacture in detail when dealing with Uganda. Here in Kisiba is added the ugly custom of thickly greasing this bark cloth with butter. This is especially the case among the Wahuma settlers in the country.

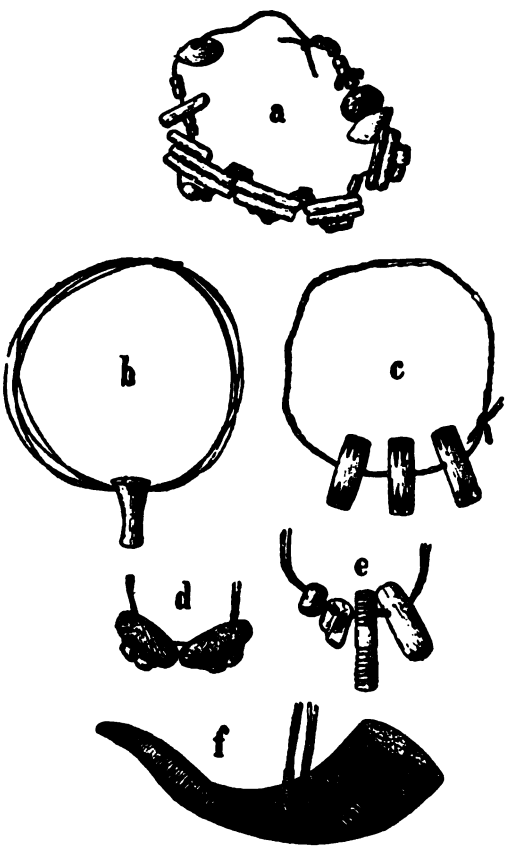


FIG. 95.—DECORATIVE AND DAUA OBJECTS. (One-fourth natural size—*a*, III. E., 4774; *b*, III. E., 5432; *c*, III. E., 5436; *d*, III. E., 5433; *e*, III. E., 5435; *f*, III. E., 4775.)

FIG. 96. — ARM RING ROLL. (One-fourth natural size, III. E., 4214.)

Bark Cloth.

A remarkable head-covering among the Wassiba, used to protect the head from the fierce rays of the sun, is a large hat in the shape of a flat funnel. In making this they first construct a symmetrical piece of rattan wicker-work, like the plaited

Hats.

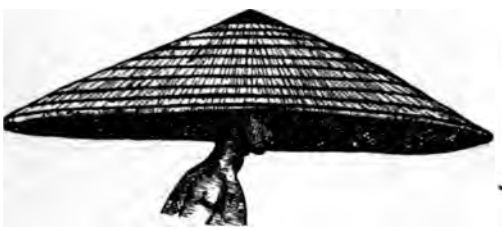


FIG. 97.—PLAITED HAT.

FIG. 98.—WICKER-WORK ON THE INSIDE OF THE HAT.

work of our cane chairs, held together at the lower edge by a thin cane bent into a circle. On these are placed clean dry banana leaves, which are then bound to the

FIG. 99.—SKIN CLOAK, BUKOBA. (III. E., 5430).

wickerwork by means of string made of some climbing plant (Figs. 97 and 98).

Besides bark garments, the Sultans have cloaks of well-tanned ox-hides and leopard-skins. These are worn like aprons, but hang behind instead of in front. Smaller

pieces of skin of different colours and sizes are sewn in regular patterns on the soft large hide; these are carefully worked, and display much taste (Figs. 99 and 100). Leopards' skins are generally left as they are, though instances do occur of leopard-skins decorated in the same way as ox hides. In war or on the lake the men generally wear only short leather

Cloaks of Skin.

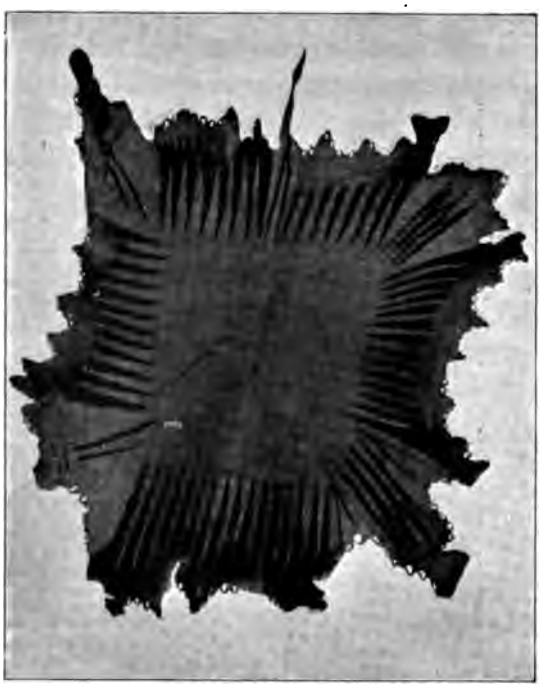


FIG. 100.—SULTAN'S CLOAK OF SKINS, SEWN TOGETHER, BUKOBA, KISIBA. (III. E., 4770.)

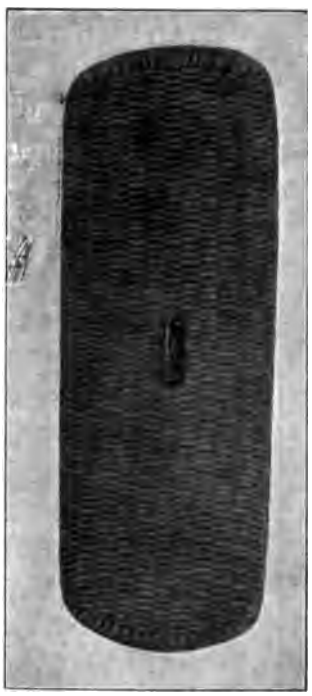


FIG. 101.—SHIELD FROM BUKOBA. (III. E., 4762.)

aprons round the hips, but of evenings in camp they add bark garments. Latterly different kinds of white linen have been imported more and more by Europeans and Arabs.

In the train of the Sultan Kissebuka of Bukoba there are young girls who drag about the household goods after him, and, unlike the other women of their tribe, always go about quite naked.

For weapons the Kisiba warriors have spear and shield, or bow and arrows. The spears have long shafts, as in Uganda, are 10 feet in length, with either wooden points hardened in the fire or lancet-shaped iron blades. All spears are provided with round or four-cornered iron shoes. The points sometimes have two blood-courses, polished mid-ribs, and sharp edges, or only an unpolished mid-rib. Shoe and point are fixed on the shaft by a socket split lengthwise.

Arms.

Spears.

For defence the Wassiba use large wooden shields, which one can generally get sight of only in time of war. Two or more flat pieces of wicker-work made of light wood are joined tightly together by means of strips of rattan, and cover the back and front of the shield (Fig. 101). The edge has a thicker plait of rattan as a better protection against injury. In the middle of the back is the handle, which resembles the handle of a strong wicker basket.

Shields.

The bows of the Wassiba (Fig. 102) are slightly bent, somewhat pointed at the end, made of smooth wood, 6 feet long, and stringed with the sinew of an animal. The archer holds the bow horizontal when shooting. The arrows carried by the warrior in a quiver of bottle gourd have wooden shafts and iron points with long stems. The points themselves are of different shapes, the commonest of which are depicted in the accompanying illustration (Fig. 103). The stem of the point is let into the wooden shaft, and the latter is strongly bound round with bast to guard against splitting open. The feathering is three-winged ; the segments of the vanes are laid on the shaft, and fastened tight to this with bast threads. The notch is deep and quadrangular.

Bows.

Arrows.

The Kisiba man makes himself other sharp instruments, which do not, however, serve him for weapons proper,

but for daily use at his work. In Kisiba, as in Karagwe, they carry little knives in wooden sheaths tied round the upper arm or over the brow. The handle is made of horn or wood, and, like the sheath, it is ornamented with triangular patterns. The sheath consists of two parts, kept together by rings of brass wire, and ends in a blunt point. From the other end a few narrow strips of leather hang down as ornaments. Knives.

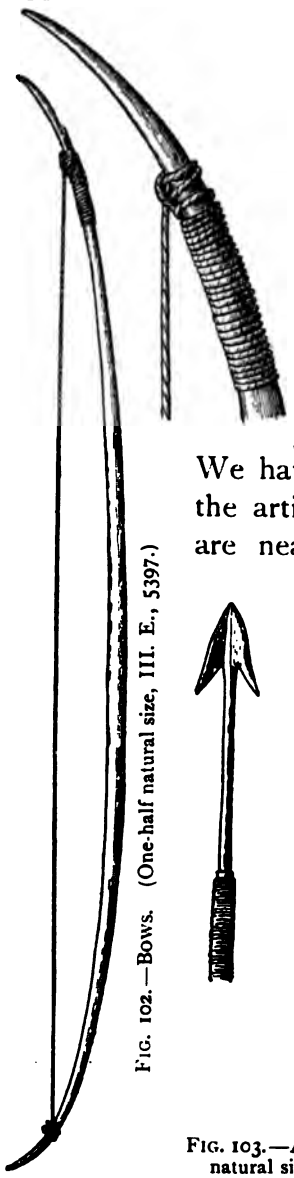


FIG. 102.—BOWS. (One-half natural size, III. E., 5397.)

To the peace equipment of the Kisiba man there also belongs a chopper on a long stick, which he generally carries about with him. We have spoken of these already among the articles made in Uganda. The sticks are neatly polished, the blades carefully worked and sharpened (Fig. 104). The three dints on the blade are to show that the chopper—*mholo*—belonged to a chief. Smaller knives are used for the same purpose as the knives just described — viz., for cutting down branches, bananas, etc. These are either inserted in handles or fixed upon sticks by means of split sockets (Figs. 105 and 106).

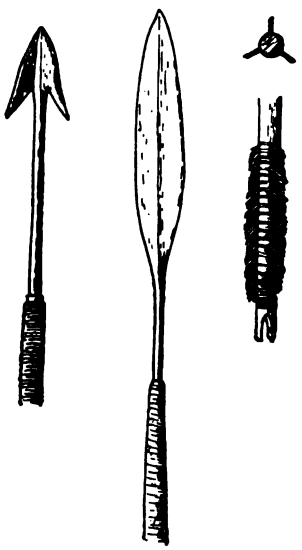


FIG. 103.—ARROWS. (One-third natural size, III. E., 4760.)

Hunting is almost entirely unknown to the Msiba, as game does not occur in the part of Kisiba near the lake, but only in the western part of Mutatembwa-land, where it borders on the Kagera plain.

The Chase.

Kisiba has little lofty or extensive vegetation, as we have seen ; it chiefly consists of hills and knolls covered

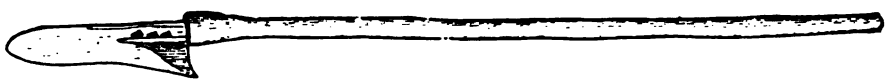


FIG. 104.—HOE. (One-eighth natural size, III. E., 4781.)

with short grass, and is, besides, so thickly peopled that game finds no shelter, and keeps away from the country.

FIG. 105.—KNIFE. (One-fourth natural size, III. E., 5401.)

There are none of the larger beasts of prey in Kisiba, except the leopard, which preys upon the cattle.

Fishing on the banks of the Victoria is carried on with weir-baskets, but by no means to the extent that one might expect from the wealth of the Nyanza in fish. These baskets are just like those in Uganda, and correspond to them in use.

Fishery.

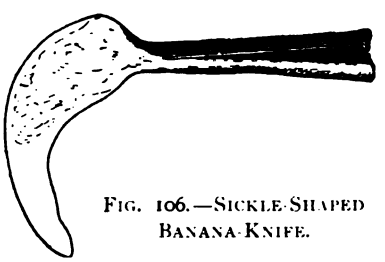


FIG. 106.—SICKLE-SHAPED BANANA-KNIFE.

The Wassiba are more assiduous in cattle-breeding, and the country exhibits some wealth of beautiful long-horned cattle. The extensive pastures and the plentiful supply of water are especially favourable to the success of this pursuit. The cattle are not generally slaughtered, but are bred only for the sake of milk and of butter. They are generally lodged in huts, on account of the cold, damp nights and the large amount of rain, and are driven to the pasture

Cattle-breeding.

early in the morning when the sun has dried the dewy grass. The cow's milk is only used as food when curdled; the butter is employed only for rubbing on the body, and greasing bark and other cloths. Butter also forms an article of trade, and is made up into large balls and packed in banana-leaves; otherwise, butter and grease are kept in wooden boxes. The 'pocket grease-box' in the accompanying illustration came from Ihangiro (Fig. 107). The new milk has a very clean taste, and often makes better cream and butter than in Europe. The Wassiba keep sheep only in very limited numbers, and we seldom find any herds of goats worth speaking of; but numerous fowls are kept in the banana-groves.

FIG. 107.—GREASE-BOX, IHANGIRO. (III. E., 5410.)

Unfortunately, it is a matter of daily occurrence that a few head of cattle fall victims to a disease which has not yet been investigated. Sheep are the worst in resisting it, and goats and calves die more frequently than horned cattle. The natives consider this disease as a kind of foot-and-mouth disease, but as a layman I cannot express an opinion on this. The beasts must endure great suffering; they bellow with a rattling sound as they stretch out their legs on the ground in a helpless manner, tormented all the time by flies. A yellowish liquid flows from the mouth even after death. Many of the smaller beasts show spots on the hide when dead, as if they had rubbed the skin off, but I did not observe this in the case of the larger ones. For weeks together in Bukoba we daily lost four to eight of the smaller animals, and from time to time some of the full-grown cattle, although I took the greatest care about the cleanliness of the stalls and the choosing of the pasture-grounds. It is to be hoped

Cattle Disease.

that means will soon be found for combating this disease. The Wassiba have no sort of objection to the flesh of beasts which have perished in this miserable way, but devour it with a good appetite, and, strange to say, without any detriment to their health.

Milk-vessels.

The tribes of Western Nyanza have received from the immigrant Wahuma a special industry, still carried on zealously by skilled workmen — the manufacture of various kinds of vessels used for milking the cows, and for storing the milk. All these vessels are made of wood, hollowed out by means of sharply-curved tools. The commonest form of milkpail is represented in Fig. 108. The vessels most in use for keeping the milk are tall and cylindrical, with a groove cut in the upper third.

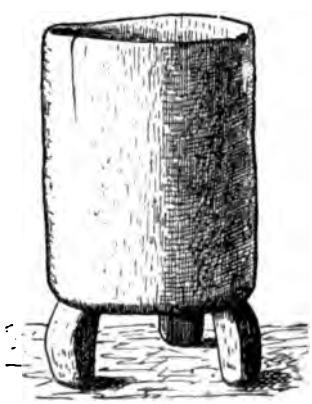


FIG. 108.—MILK-VESSEL. (One-fourth natural size, III. E., 5455.)

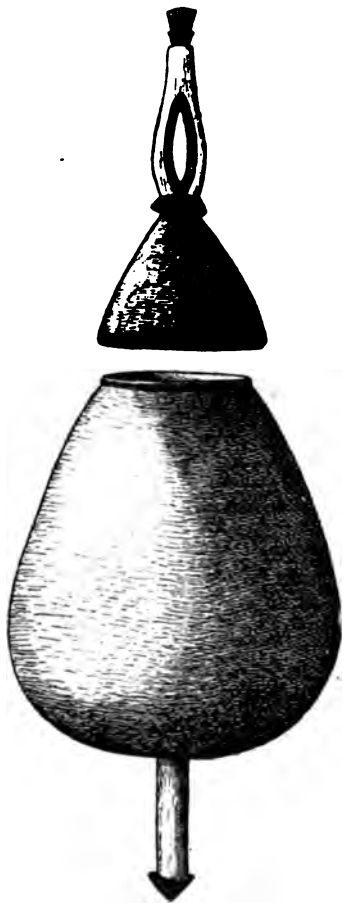


FIG. 109. — MILK-VESSEL. (One-sixth natural size, III. E., 4507.)

These are generally smeared with gray clay, and hung in long nets inside the huts (Fig. 94).

Fig. 109 represents another vessel used for the same purpose. This holds a considerable quantity of milk. It is of specially fine workmanship, and is not to be met with in any part of the country except in the house of the Sultan of Mhuma. The vessel has a stem underneath, and is held by it when tilted to pour out the milk. A tall, prettily-carved lid protects the contents from dirt. (I found pots of this kind on a smaller scale among the Watussi in Ussindja.) This vessel was also hung in a strong net.

FIG. 110.—LID. (One-sixth natural size, III. E., 5408.)

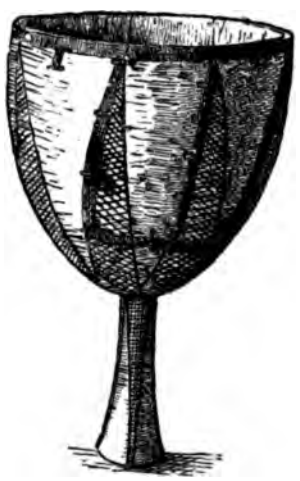


FIG. 111.—LID, IHANGIRO. (One-third natural size, III. E., 5409.)

FIG. 112.—FUNNEL. (One-sixth natural size, III. E., 5413.)

One lid is represented in Fig. 110, and another (from Ihangiro) in Fig. 111. Besides the pattern of the last, it is interesting to see the clever wire seam with which a crack in the wood has been mended. In the dairy they use a high well-cut vessel as a funnel. This has a

tube running through the stem (Fig. 112); or they use a small gourd cut to the proper height and bored through underneath. Fig. 113 represents a milk-vessel, also of

FIG. 113. — MILK-VESSEL FROM LAKE ALBERT EDWARD. (One-fourth natural size, III. E., 5353.)

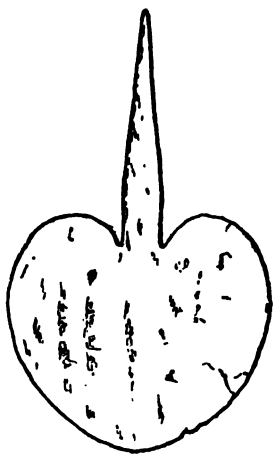


FIG. 114.—IRON HOE. (One-sixth natural size.)

turned wood, which was made by the Wahuma at the Albert Edward Lake.

For ploughing the fields—the peculiar work of the women—iron hoes are used. These are brought from Karagwe or Ussindja. The iron part, roughly prepared, is heart-shaped (Fig. 114), and provided with a haft which fits tightly into a strong wooden

Iron Hoes.

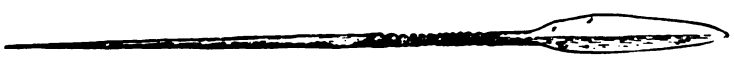


FIG. 115.—NEEDLE. (One-half natural size, III. E., 5404.)

FIG. 116.—IRON HAMMER. (One-fourth natural size, III. E., 5405.)

socket. From hoes of this kind, which are partly used directly on the fields and partly form an article of trade, the Kisiba artisan forms his spear and arrow heads,

FIG. 117.—TOBACCO-PIPE. (One-fifth natural size, III. E., 5910.)

needles for medical use—*e.g.*, for removing splinters or jiggers (Fig. 115)—bells, needles for basket-work, iron hammers (Fig. 116), iron spear-shoes, axes, knives of different shapes, etc.

It is seldom that the Kisiba man is seen going about without spear, chopper, pipe, and *pombe* flask. The pipe-bowls prepared in the country are black, with engraved patterns, and are stuck on hollow stems, which often show the knots where the branches have been stripped off (Fig. 117). The women are as passionately devoted to smoking as the men.

Pombe Flasks.

The *pombe* flasks, made of bottle gourds, are just like those in Uganda. Here and there in Kisiba we see patterns scratched on the bottles similar to those of Unyamwesi (Fig. 118). They are also hung up in nets in the huts. We may add a high cover for the gourd-bottles, plaited in a peculiar fashion (Fig. 119).

Pottery.

Other articles of daily use in the house are hung up or stand about in the huts. Among these we should mention small cooking-vessels and drinking-vessels of clay or wood. The former are of the same shapes as the Uganda pottery. There is an interesting vessel of black baked clay ornamented with neat line patterns (Fig. 120). It is 8 inches high, and consists of two divisions, as may be seen in the diagram of a section. In the upper part, which is cup-shaped, are placed bits of wood soaked in grease, with lighted shavings. The whole is then placed underneath a hide stretched out

for drying, so that the smoke generated may cause the hide to lose its smell more quickly. The natives call this contrivance *kishwa*.

For drawing water and for drinking the Wassiba sometimes use bowls made of bottle gourds cut down, and sometimes carved

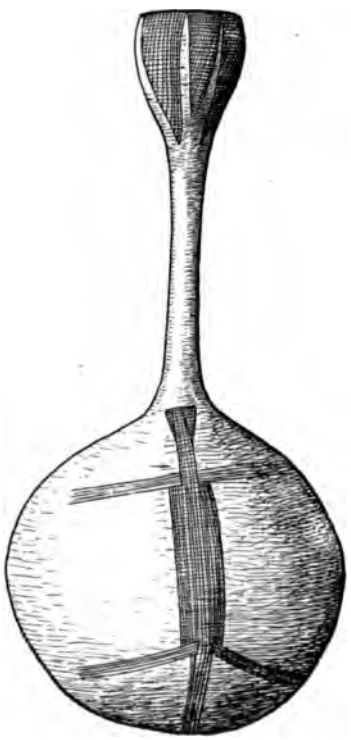


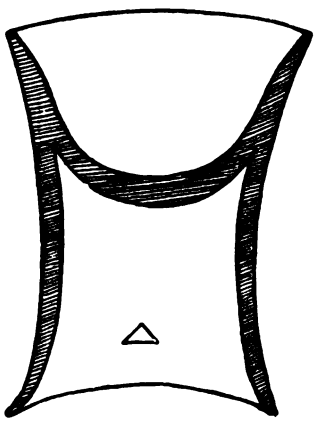
FIG. 118. — POMBE FLASK OF GOURD. (One-fourth natural size, III. E., 5412.)

FIG. 119. — WICKER LID. (One-sixth natural size, III. E., 5421.)

wooden vessels. Fig. 121 represents a gourd used as a drinking-vessel, said to be intended only for *katikiro* —*i.e.*, people of rank. As the large pots are clumsy and fragile, the women often draw the water required for the household in large ox-horns, either from the lake or from the brooks,

Drinking-vessels.

and pour it into the spacious pots which stand in the huts. When the people carry their field produce to market, they either put it into their beautiful wicker baskets (Fig. 122) or pack it (beans, coffee, etc.) in bundles or bags of dried



Section.

FIG. 120.—CLAY VESSEL USED IN FUMIGATING SKINS. (One-fourth natural size, III. E., 5416.)

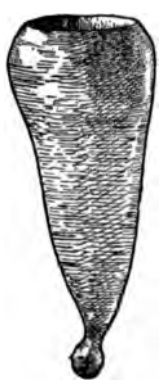


FIG. 121.—GOURD DRINKING-VESSEL. (One-sixth natural size, III. E., 5411.)

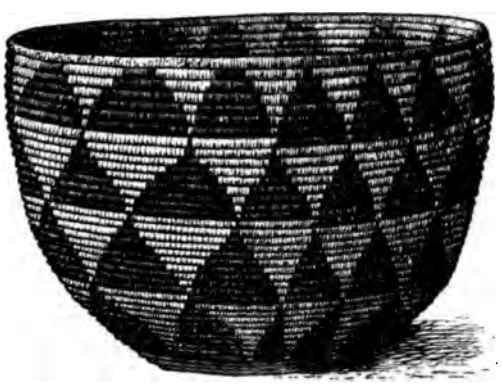


FIG. 122.—BASKET. (One-fourth natural size, III. E., 5418.)

banana-leaves (Fig. 123). Clusters of bananas are carried singly on the back, or several at a time on long poles borne by two people. Occasionally we find in the

dwelling-rooms small cylindrical caskets of bark with lids. In these cases they keep loose beads or other small trinkets (Fig. 124).

Instruments of music are very plentiful in Kisiba, and we find them in many shapes, from the simplest to the most richly ornate. The commonest form in Kisiba is a bamboo flute, which, however, is held horizontally when being blown (Fig. 125). Then follow all sorts of flutes, of bamboo or *mtama* stems, sometimes without ornament, sometimes enveloped in brass or copper wire, covered with leather or ornamented with cowrie-shells, tufts of hair and coloured bead-work. All these are held vertically in the protruding lips (Figs. 126, 127, 128, 129).

Music.

Flutes.

FIG. 123.—BUNDLE OF BANANA-LEAVES CONTAINING COFFEE-BEANS. (One-fifth natural size, III. E., 4784.)

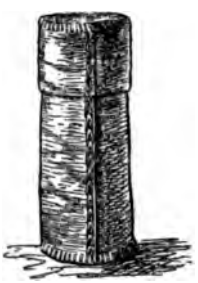


FIG. 124.—BARK BOX. (One-fourth natural size, III. E., 5415.)

Furthermore, there are *lures*, made of bottle gourds, which are held horizontally in blowing (*vide* Uganda, p. 38). These also are either plain or adorned with cowries, strips of skin, and tufts of hair. Some consist of two parts fitting one into the other. In

Lures.

war, horns like this, also made of two pieces, come into use as signal-horns. A large ox-horn is cut off short near the point, and a small antelope horn is inserted

FIG. 125.—FLUTE. (One-fourth natural size. III. E., 5446.)

FIGS. 126 129.—FLUTES FROM KISIBA. (III. E., 5447; III. E., 5448; III. E., 5449; III. E., 4765.)

(Fig. 130). The two parts are kept together by a leather band.

The carefully-made *ngoma*, or drums, deserve our

special attention. The kind which occurs most frequently is made of wood, on both sides of which skin is stretched; these are kept in place by a number of twisted strips of leather stretched between them. The drumsticks are made of wood thickly enveloped at the striking end with bast and rags. When used the drum is carried on a thick leather strap over the right shoulder, and is generally beaten as an accompaniment to dancing. These drums are also beaten in the canoes on the lake to stimulate the rowers. Besides these short ones, the Wassiba also use *ngoma* 3 feet high. These are formed of hollow tree-trunks, with lizard-skin stretched at the top and bottom (*cf.* Fig. 5). They are fastened underneath the edges by means of wooden pegs, the tops of which do not protrude beyond the surface of the drum (*v.* Ushashi, *infra*). These drums are beaten with the hands, and hang from the shoulder on the left side of the man.

Drums.

Fig. 130.—Military Horn. (One-fourth natural size, Ill. E., 5451.)

Several of these flutes, horns, and drums (with the exception of the signal horns used in war) are combined to form a band (*makondele*), and every great chief possesses one (*cf.* Fig. 5). Lutaikwa's band had only horns and drums; Kissebuka's, as well as Muta-

Bands of Music.

tembwa's and Kahigi's, had only flutes and drums. The Sultans, as a special mark of friendship to a European, send him their band to give him a display of their art. The playing of the horns and flutes must cause a great strain, for, leaving out of sight the long hours of their performance, the members of the band exert their power to the utmost in seeking to accompany the music with contortions of the body, and if one of them has completed quite a special performance he receives a grand ovation from the gaping crowd.

On one occasion a band of this kind advanced upon me with music for a long distance from the lake, on the shore of which they had left their canoes, forming front in a single line. First began a horn-blower; then the others joined in together with the drums. Towards the finale the drums ceased, and all the horns burst out into a long-drawn minor chord. The tone resembles that of the oboe. The men wore aprons of skin and grass, and had fur ornaments on their heads. The people danced to the music, springing up and crouching down in perfect time. With wild leaps, often keeping the two legs together, singly or *en masse*, thus showing off their pliable bodies, the musicians kept getting nearer and nearer. Then they suddenly turned, then faced again, stamping on the ground with the feet in accurate time. During all these motions the flutes and horns were blown continually and the drums beaten. Little iron bells were tied round the legs; these increased the noise, and marked the time. When the band reached me they kept on unweariedly, standing all the time in rank. Now and then one would dart out of the ranks to show off his leaping and dancing alone; then he danced back to his old place. The whole band was directed by a Katikiro, an official of the Sultan, who stood by and gave the necessary commands.

The music of the 'flute band' was more melodious

and harmonious than that of the oboe-like horns. A gaping crowd stood round the band, and most of them could not help dancing to the music. Music creates in them all—men, women, and children—the desire to dance. I saw two women risking the maddest leaps and contortions, although each had a six-months child on her back, and these latter had to accompany all the motions of their pleasure-seeking mothers without once uttering a single sound of protest. Once also the players sang songs to the 'flute music,' keeping time by stamping with their feet. The members of such a band are musicians by profession.

FIG. 131.—GOURD RATTLE. (One-sixth natural size, III. E., 5909.)

A small bottle gourd, with the opening closed and the inside containing pebbles, serves rather for making a noise than for music. These rattles are also used for medicine-making (Fig. 131; *see* Ussukuma).

I will now make mention of a drum of surprising size. This is the war-drum belonging to Sultan Kissebuka of Kyamtwara (Bukoba) (*vide* Fig. 132). It is 33 inches high and 28 inches broad at the top, and is of deep tone. Stretched on it is a great piece of ox-hide, which is turned over the edge of the drum, and is first of all stretched by a firmly-plaited string of leather. Countless strips of leather are then woven into this string, and are tied to the drum lower down by another string. War-drums of this kind are held extremely sacred, and the loss of one is as much taken to heart by a Sultan as the loss of a flag by ourselves.

Military Drums.

Boats.

The boats and oars of the Wassiba correspond with those of Uganda (*vide* p. 22 *et seq.*). Trade in Kisiba may formerly have flourished

tolerably well—at least, so far as it was carried on by the nobles of the country. The Sultans especially had good stores of ivory, and kept special elephant-hunters. Now, with the dying out of the elephant and with the advance of civilization, all this has greatly changed, but ivory is still to be seen in the houses of the great Sultans. On the northern boundary of Kisiba numerous Arabs have settled, in Kitangule,

Trade.

FIG. 132.—MILITARY DRUM OF SULTAN KISSEBUKA OF BUKOBA. (III. E., 5453.)

FIG. 133.—BASKET FROM BUKOBA. (III. E., 5417.)

and Kifumbiro, on the Kagera, and these have all but a monopoly of the ivory trade. From those regions the elephant-hunters make excursions deep into the interior of Africa.

In the retail market of the Wassiba cowrie-shells are used in the place of coin, as in Uganda (a *fundo* of 1,000 shells is worth half a crown).

Money.

The Wassiba show a considerable skill and some taste

for form in the manufacture of baskets and other wicker-work. Triangular and linear patterns are continually repeated on the baskets of all the Wahuma tribes from Kisiba to Ukerewe, and these baskets generally differ only in their arrangement (Fig. 122). They are made in the manner described when treating of the Uganda baskets on p. 40. The roll-shaped basket-rings are thinner in the whole of Western Nyanza than in Uganda. Basket-making is not a special trade, but most men and women practise it. Another kind of tall basket, made of narrow strips of rattan, looks like delicate lattice-work, like a paper basket of better kind (Fig. 133); and from the Sultan in Kyamtwara I obtained a tall basket of curved outline, made of white stout wicker; it had a high, pointed lid, and the workmanship was extraordinarily delicate and neat (Fig. 134).

Wicker-work.

FIG. 134.—BASKET ABOUT 3 FEET HIGH.

To protect from dirt the valuable *pombe* in the slender calabashes, the Wassiba cover them with wicker lids. These are 30 inches high; they are provided with two handles at the top, and are very closely plaited. Like the baskets, these lids are plaited in ornamental patterns, generally the triangular pattern, going spirally round the lid (Fig. 119), sometimes in zigzag lines, sometimes in a pattern like flames bursting forth, and these are repeated again and again, with variations, in these articles.

Bottle-lids.

In speaking of the clothing of the Wassiba, we have already mentioned and explained the wonderfully large wicker hats, and the weir-baskets when speaking of fishing.

Wicker nets are used for hanging up milk and *pombe*

vessels, and the large, carefully-made wicker shields must not be omitted among wicker articles. The Sultan Lutaikwa used a singular shield to close his door on the inside. This was oval, 6 feet high and 3 feet broad; rods through the centre formed a cross, and radiated from this outwards to the frame of the shield (*see* Fig. 92, and *cf.* Fig. 87). The pupils of the French Catholic Mission at Marienberg, near Bukoba, chiefly Waganda and Wassiba, had given a proof of their skill in wicker-work in the shape of a pretty decoration for the church in that place. The roof is only covered with grass, and as the building has no special covering inside, but one looks directly on the roof, the missionaries have got their pupils to line it with wicker-work, consisting of different panels made of long canes. Thus, the unsightliness of the grass roof in the church is avoided, and the covering itself is quite pretty.

Nets.

Door-shields.

The method of conscription accords with the monarchical constitution in Kisiba, by which the Sultan is an independent autocrat in his own country, his Katikiro, *i.e.*, his lieutenants or nobles, attending to the details of government. When a war breaks out, the villagers have to place the young men capable of bearing arms under their Katikiro. They stream to the Sultan's village in companies, and are then arranged in larger bodies under leaders of higher rank. They go to war with shield and spears, of which latter they generally carry three or four; others are armed with bows and arrows or muzzle-loaders. When not actually engaged in battle the separate troops are kept strictly apart. They squat on the ground close together, the spears stuck in the ground before them, the shield held obliquely in front, so that often only the head is to be seen. Two or three of the leaders squat before the front in the centre of the troop. In the war

Conscription.

War.

against the Sultan of Kyamtwara some 800 of Lutaika's warriors accompanied me, and later on I was joined by hundreds of Kahigi warriors. The moment I halted, the warriors broke from the single file in which they were marching, formed themselves into the groups mentioned above, and noiselessly watched the proceedings of the Europeans. When the march was resumed, the groups fell into the original order of march in a quiet and orderly manner. In the battle I noticed that the enemy sent out lines of skirmishers as we do, but that otherwise the people were glad to avail themselves of any covers that offered—and they were many—in order to fire their muskets or send off their arrows unexpectedly from their places of concealment. Besides this, the people keep up a perfect system of sentries and spies, so that the Sultan is kept continually well informed as to the movements of the enemy.

Lares et Penates.

When the Sultan accompanies his troops the household gods are dragged along in a body with him. These are chiefly cow-horns and antelope-horns filled with *daua*, closed with pieces of wood, and furnished with iron shoes. In peace these are set up in the Sultan's hut, stuck into a bundle of hay (*cf.* Fig. 87). Besides their weapons, the common soldiers carry protectives against danger in the shape of long sticks set with cowrie-shells (Fig. 135).

We must not pass over two specimens of the Sultan's idols and representations of his ancestors. One of these *daua* (Fig. 136) consists of a spear with an iron shoe, to which are fastened two arrows. A cow-horn filled with *daua* is fastened to it by means of an iron spiral; to the horn hangs an iron bell. These *daua* accompanied the Sultan everywhere, and were supposed invariably to bring his plans to a fortunate issue. They were carried in his train by a young girl, stark naked. Another maiden, equally devoid of clothing, carried the Sultan's

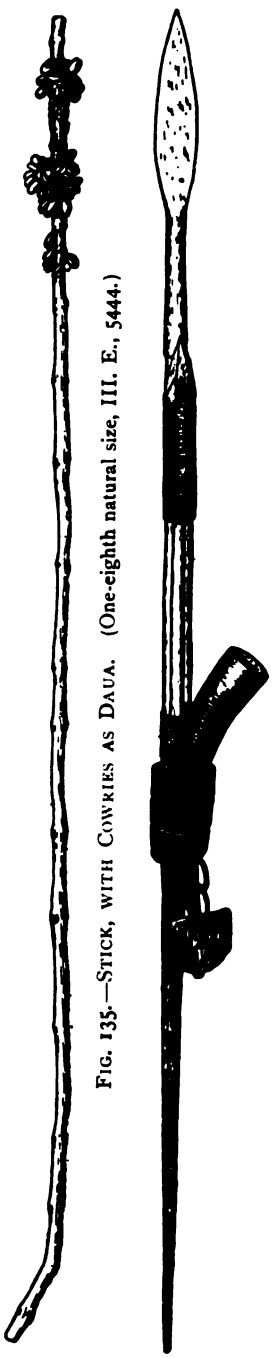


FIG. 135.—STICK, WITH COWRIES AS DAUA. (One-eighth natural size, III. E., 5444.)

FIG. 136.—SULTAN'S DAUA. (One-sixth natural size, III. E., 5442.)

ancestors, who were said to reside in an elephant's tusk 3 feet high. The orifice of this tusk was closed by wedges of wood.

It comes under the head of superstition that the Sultans are not allowed to cross the boundary of their country. When Lutaikwa allotted me his warriors, he came to meet me with a great train, bringing all his idols and *daua* as far as the frontier, but remained standing there, while, of course, his subjects had permission to cross the boundary. The Sultans think they will be killed if they do not keep this law. Even when Lutaikwa, who afterwards became a Christian, wished to visit a missionary with whom he had contracted a close friendship, his Ministers tried earnestly to dissuade him from it. At last, he went once to the mission, and, lo! he remained alive and was not killed. But the Minister simply said to him, 'Well, you will die next time.'

Superstitions.

When a subject approaches his Sultan he lays his spear and other implements on the ground, goes a few steps towards his lord, kneels down and salutes by joining the palms of the hands, or

Mode of Salutation.

he bows forward as if he would kiss the Sultan's clothes. The Wassiba show these marks of honour even to foreign Sultans. If the distance is not too great every subject will leave his work to do similar honour to his Sultan on his walks.

Magicians.

Here and there the Sultans have the reputation of being powerful magicians, *e.g.*, the Sultan Mukotani of Kyamtwara, who had his people so fully in hand by this means that no one dared to plot the least evil against him.

Burial.

Persons of rank among the Wassiba have the privilege of receiving special honour after death, and while the common Msiba is either cast into the lake or into the bush, after his decease, the nobles possess a special burial-place. On Bussira, the island of the dead, lying off Bukoba, there are certain caves appointed as burial-places, to which the corpses are brought. The bodies are first sewn up in skin or bark, then enveloped in mats, weighted with stones, and piled one upon another. The fingers and toes are tied together. In this arrangement the dead are allowed to rot in the air, for there are no animals on the little island.

Wogi, an ancestor of the Sultan of Kyamtwara, forms an exception, having found his last rest under a good-sized hill covered with turf, and lying in the shadow of a tree.

CHAPTER V.

USSINDJA.

THE transition from the lands of the Wassiba to Ussindja is formed geographically and ethnographically by the district of Ihangiro. After leaving Kahigi-land the hill and plateau landscape of Kisiba gradually falls away towards the south and passes into an extensive plain of park scenery. The population, which is Wassiba in the northern region, exhibits the type of the Wassindja in the south, where they claim to be descendants of the Ruhinda, one of the Hamitic tribes resembling the Wahuma (*v.* p. 44). At the same time, the ethnographic characteristics of the Wassiba disappear bit by bit, and the inhabitants in like measure put on other manners and customs. While the prevailing character of the country on the south-west shore of the lake is that of a large plain, there are single elevated knolls and mountain ranges scattered at the south-west angle, and further on at Emin Pacha Gulf as well as in the region lying to the east of it. The whole of the large country of Ussindja, by which is now understood the district from the south-east limit of Ussui, the lands eastward of Emin Pacha Gulf as far as Smith Gulf, and from the Victoria Nyanza in the north as far as about the third degree of south latitude, may be said to be a single expanse of forest.

At the shore of the lake the changes of landscape

succeed one another like scenes in a theatre; the narrow footpath winds over piled-up masses of rock, and one often wanders up and down on natural staircases. Groups of wild trees, agaves among the rocks, solitary bananas, and low palm bushes encompass the way, which not seldom runs close beside the roaring lake. Where the rocks reach the shore the water is covered far out by broad stretches of dense papyrus, so that this shore of the lake, which furnishes anchorages and harbours for good-sized ships, is very unfavourable for them. The masses of water stagnating in the reeds causes this stretch of shore to be to some extent unhealthy; many cases of a dangerous fever occur. Thus, in the spring of 1896, the Sultan of Kome, a Ruhinda, came to me and complained that many of his people had fallen victims to the fever, that he himself had been suffering from it for a long time, and begged to be allowed to settle on the continent. Further inland the conditions of the soil in Ussindja are healthier than at the shore of the lake.

Numerous native villages used formerly to lie among the extensive woods of lofty *myombo* trees. These were withdrawn northward more and more towards the inaccessible shores of the lake, when the country was heavily afflicted by the plundering raids of the Wangoni. We thus often come upon open spaces in the woods where settlements formerly stood. Now that quiet is restored, the people are beginning to return gradually to their old dwelling-places, and to cultivate land anew. The soil must be fertile in many places, as I concluded from the numerous homesteads abandoned for the above reason. Many wild forest trees yield edible fruit; one of these, with the appearance of an orange, has a sour-sweet taste, which is quite refreshing in hot weather. Another, like a small plum, with red pulp, is eagerly sought after by the people, and tastes something like bitter

almonds. Besides these, I found wild-grapes, with leaves and tendrils like ours, in one of the valleys.

It is probable that at a later time, when the industry of Ussindja develops, the numerous ebony-trees will rise into importance, as well as the good building timber which can be obtained there.

The supply of water is also favourable in a great part of the wooded district. Numerous brooks bubble gaily over the blocks of stone or flow away among the luxuriant meadows, overshadowed by a virgin forest, which forms a dense confusion of primeval trees, entwined with stout lianas and tangled underwood. Here and there slender palm-trees raise their graceful tufted heads from out the dark mass of underwood, or mighty raphias stretch their long fans, often 25 feet in length, over the ferns and grass on the ground, and often through this confusion of vegetation one catches through a gap a charming glimpse of the distant mountain. The traveller is encompassed by solemn silence and solitude, only interrupted by the screams of the small green parrots and other gay birds.

Numerous violent storms sweep down like hurricanes upon the country, and it often happened that several of these followed one upon another till it thundered and lightened round us on every side. It is certainly not one of the pleasures of life when the storm carries away one's tent and one has to wait patiently, wet to the skin by the torrential rain, till the wind has put to flight the heavy driving clouds. An unpleasant addition to one's discomforts on the Ussindja coast is to be found in the thousands and thousands of mosquitoes, which are a veritable plague.

Climate.

The inhabitants of Ussindja are said to be Ruhinda, who with other Hamitic tribes from the north had partly driven away and partly intermixed with the original negro population. We may infer, from the

Population.

numerous forms of the genuine negro type, that remains of these old races still exist. I have mentioned before that the Sultans of Ussindja, Ussui, Karagwe, and Nkole call themselves Ruhinda. These have slender figures of the Wahuma type, with graceful limbs, oval-shaped faces, and pleasant expressions. The sons of the present Sultan of Ruotakwa, by name Mutatembwa, Rugingisa, and Sunsu, as well as two daughters of the former Sultan Rwoma, who fell in battle, are especially graceful and good-looking. Ruotakwa showed me the place in a great clearing on the Mukuba Mountain, where ages ago dwelt Kawombo, the mighty Sultan of Ussindja. At my request he gave me the following genealogy :

Kawombo
|
x Unknown generations
|
Kagalasa
|
Muhehabi
|
Ruhinda
|
x Unknown generations
|
Lutana
|
Mtikisi.

In the time of Lutana this settlement was still in existence, but he was surprised and slain, and nothing is now to be seen of the village, except some interesting relics pointed out to me by the Sultan. These were large blocks of rock lying in a horizontal position in the open air, in which the inhabitants had chiselled *chesi*, *i.e.*, games (or, rather, cavities for games). Boards with cavities are now used for these games. This rock-game had more of these cavities than the boards in use at present. The woodland slopes gently to the north, and ends in a little grove of mighty trees 60 feet high among dense bush, inhabited by colossal baboons. Ruotakwa's predecessor, Rwoma, was not a popular ruler, and

injured the country by almost incredible measures. For example, as a sign of mourning for the death of his son Rwikama, the cultivation of the fields was forbidden for six years. Later on he leagued himself against the German rule with several other chiefs on the lake, and fell in battle against Lieutenant v. Kalben in the autumn of 1895. Ruotakwa, who is most friendly to the Germans, was set up as his successor, but the descendants of Rwoma, especially one of his daughters named Mirembe, absolutely refused to recognise him.

Certain districts of Ussindja are independent of Ruotakwa; thus, Butundwe is under the chief Manangwa, Bugando is under Mtikisi, who made himself independent by force, besides Rassuka's land and the island of Kome.* A few years back Bugando was under the chief Mukata, who told me that eight years before he had been driven out by Mtikisi. He spoke to me of it very fully, saying that his three brothers ruled before him in Bugando, but that one had driven the other out. Mukata was now very anxious that Mtikisi should be driven out of the country.

Most of the villages of the Wassindja are surrounded by lofty and dense hedges of euphorbia, or protected by thorn branches and palings of stakes, between which, in addition, agaves are planted. The same kind of hedges are occasionally used between the fields. Sometimes you walk along wide village roads completely roofed over with euphorbia, like a long arbour. On the shores of the lake extensive banana-groves border the villages, and supply the Wassindja with a considerable portion of their food. Several huts together, generally of no great size, form a village. The interior of the hamlet is not kept particularly clean; there are little

Villages.

* Bugando used to belong to the Sultan Rassuka (whose son Ruhotosa rules at Emin Pacha Gulf). Rassuka's father, Russamukana, died about 1893; Dujange, the father of Mtikisi, about 1880. Rassuka and Mtikisi are relatives.

fetish huts and granaries in the open spaces, but the numerous smithies are placed outside the villages.

Huts. The framework of the beehive-shaped huts is made of cane, and covered with compact layers of grass. The huts are not so large and high as those of the Wassiba, and the outline goes up to the top nearly in a straight line; they do not possess the kind of 'wall' (5 feet high) that we meet on the North-west Nyanza. The entrance is low, and is like an arched gateway; wicker cane walls or simple logs are used for the door itself. Inside, the hut is divided into different compartments by walls of cane or clay. The bedstead is very simple, and generally consists only of four stakes and a wicker covering of rods or canes. The people sweep the ground in the hut and before the door with small hand-brooms made of grass and rushes (Fig. 137).

FIG. 137.—RUSH BROOM. (One-fourth natural size, III. E., 5494.)

Fetish Huts. The fetish houses in the open spaces are little pointed huts made of sticks and straw, in which valueless *daua* of all kinds are hung. The Wassindja make two kinds of granary for keeping corn, one consisting only of big spindle-shaped bundles of the grass stuck on poles in the ground, the other of cylindrical baskets roofed with grass. Often the grain is stored in the huts in baskets.

Smithies. The meadow iron ore frequently occurring in the country is of great importance to the Wassindja. They make assiduous use of this gift of Nature, and numerous smithies placed in half-open grass huts are to be found outside the villages. The Wassindja themselves are clever smiths, and hammer out the necessary spears, arrows, knives, axes, tools, ornaments,

etc. In the middle of the smithy stands the smelting-furnace, which is worked by bellows. Two of these, each cut out of one piece of wood and covered with skin, open into one tube (*cf.* Karagwe, p. 49). The smelting yields lumps of iron, very impure and interspersed with bits of burnt wood. When these have been purified as far as possible, the artisan forges hoes from the iron obtained. Great quantities of these heart-shaped iron hoes are exported north and south, and form a much-valued article of trade far and wide. Countries which

FIG. 138.—(One-tenth natural size.)

FIG. 139.—(One-eighth natural size.)

FIG. 140.—(One-tenth natural size.)

FIGS. 138-140.—POTS FROM USSINDJA AND FROM THE ISLAND OF KOME.

are poor in iron often obtain all the iron they require from Ussindja, and either shape these hoes into tools and ornaments or use them, as they are, for cultivating the ground. Three such hoes are worth 1 rupee (1s. 3d.).

Such domestic animals as the Wassindja possess—goats, sheep, and a few kine—they keep at night in separate open spaces in the villages, protected by high wooden palings. The beasts in Ussindja, as elsewhere, are chiefly tended by Wahuma or Watussi. It is not the custom to use fowls as food.

Cattle.

To increase the fertility of the soil, the fields on the shore are irrigated from the lake by means of ditches,

and in these fields, with their long, moist trenches, the crops thrive excellently. Besides bananas, the Msindja cultivates sorghum, sweet potatoes, maize, tapioca, and, to some extent, tobacco.

Agriculture: Field Produce.

The numerous swarms of bees in the extensive woodlands supply the Wassindja with excellent honey, a favourite condiment. From bananas the Msindja brews a sweetish, refreshing wine, which, with the addition of sorghum, has a very intoxicating effect on the negroes. This *pombe* is stored in great pots made of black clay (Figs. 138, 139, 140). For drinking, small quantities are poured out into small watertight wicker baskets with pretty patterns. These black pots are also made use of in cooking, and are placed on stones over the fire. If there are no stones at hand, it is a universal custom among the negroes to hollow out small cavities with blow-holes, like our bivouac cooking-holes. Long wooden sticks with broad ends are used for stirring the food; these often have simple linear ornaments (Fig. 141).

Pombe.

Cooking.

FIG. 141.—STICK FOR STIRRING FOOD. (One-eighth natural size, III. E., 5481.)

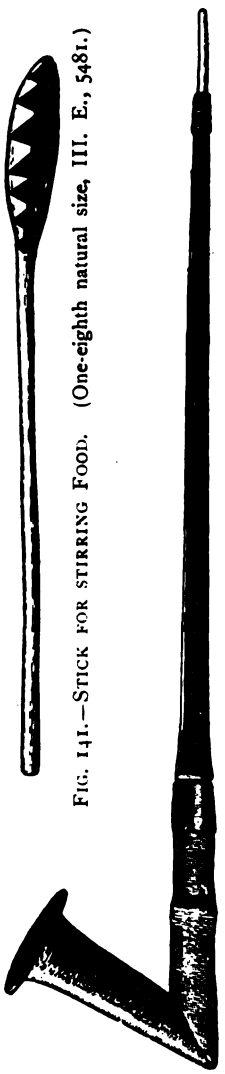


FIG. 142.—TOBACCO-PIPE. (One-fourth natural size, III. E., 5499.)

The Wassindja smoke tobacco in pipes made of black clay (Fig. 142) or of some soft stone, fixed to a wooden tube, with iron or cane mouthpiece. The join between pipe and stem is made firmer by copper or brass wire. The women are as devoted to smoking as the

Tobacco.

men. The pipes are lighted from the fire by means of small tongs (Fig. 143).

The Wassindja make themselves ornaments of different materials, and understand the art of making filigree work. The Wassindja women wear a brow ornament like that in Fig. 62. This also is a band an inch broad, of white and blue beads, from which a number of strings of beads

Ornaments.

FIG. 143.—FIRE-TONGS. (One-half natural size, III. E., 5497.)

FIG. 144.—FRONTLET FOR WOMEN, OF BLUE AND WHITE PEARLS. (III. E., 5474.)

hang down over the face, having blue and white alternately in horizontal rows (Fig. 144). A neat necklace is shown in Fig. 145. From a prettily plaited band of zebra-tail

FIG. 145.—NECK ORNAMENT. (One-third natural size, III. E., 5475.)

FIG. 146.—AMULET. (One-third natural size, III. E., 5500.)

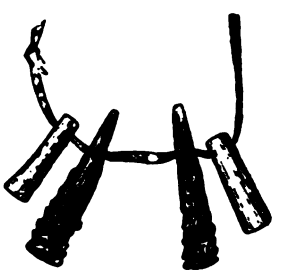


FIG. 147.—NECK ORNAMENT. (One-third natural size, III. E., 5477.)

hairs set with beads there hang down little pegs of bone and ebony. Elsewhere other kinds of small articles strung on coarse hairs or thin strips of leather are used as neck ornaments, as, for example, wooden pegs, small

antelope horns tipped with brass or copper, bones, etc., which at the same time serve as protection against all kinds of evil influence (Figs. 146, 147, 148). I got original armlets of leather from the Watussi in Ussindja (Fig. 149). Besides all these things, they wear numberless rings of copper, brass, or iron round wrists and ankles, and people may be seen, especially women, actually wearing 100 wire rings of this kind on the ankle. In putting on this ornament, a painful process is necessary, for each single ring has to be pushed over the foot by main force, making it swell up and become painful. If the lover of finery can bear it no longer, he waits till the swelling goes down, and then the process has to begin again till the vast number of rings is placed on the ankle (*vide* photo of Sultan Mtikisi, Fig. 150, p. 115). These rings are made of strong copper or brass wire, imported into the country. They get iron wire from the home-made hoes, which are heated in the fire, and made thinner and thinner to the desired size by means of perforated iron and pincers (Fig. 151, p. 116). The rings are either solid or consist of the hairs of antelopes' tails wound round with exceedingly thin wire.

FIG. 148.—NECK ORNAMENT. (One-half natural size, III. E., 5503.)

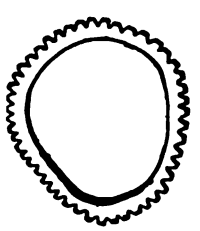


FIG. 149.—LEATHER ARMLET OF THE WATUSSI. (One-third natural size, III. E., 5478.)

Tattooing.

The Wassindja do not disfigure their bodies; on the contrary, the well-kept beautiful teeth of the people, carefully cleaned with sticks of soft wood and fine sand, deserve to be mentioned. As tribal mark, the Wassindja tattoo ornamental marks on the breast, reaching in serpentine and zigzag lines to the navel (Fig. 152). The people of Uha and Ussui also

adorn their bodies with various tattoo-marks (Figs. 153 and 154).

The clothing in Ussindja consists chiefly of skins or

FIG. 150.—SULTAN MTIKISI OF BUGANDO, WITH A MINISTER (ON THE LEFT).

of stuff which enters the country in exchange for the exported iron. Two ends of the skins are knotted,

and the whole is drawn over the head in such a way that the left side remains uncovered. Among the women of the Watussi I saw large tanned ox-hides from which the hair had been scraped, and which were then smeared with black; with these they covered the whole body. Walking in this dress always seemed somewhat awkward, as the women could only take short steps. The raw hides are stretched out on the ground by means of a number of little wooden pegs, and then scraped for further use.

Clothing.

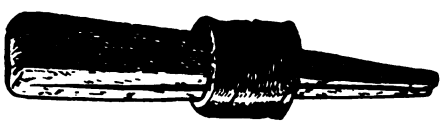


FIG. 151.—PINCERS. (One-third natural size, III. E., 5495.)

I found no regular musical instruments in Ussindja, but there was a peculiar kind of whistle used for signalling. For these the Wassindja make wooden tubes of different lengths, enveloped in banana leaves and threads of banana bast. They are held vertically in the mouth, and give forth shrill notes.

Music.

A wooden tube, with the skin of an animal's tail drawn over it, serves as a special whistle for war-signalling; a long feather is put in it as *daua*. A smaller whistle is tied up with this, and I saw the two used occasionally for a war-dance (Figs. 155 and 156). A man

Signal-whistles.

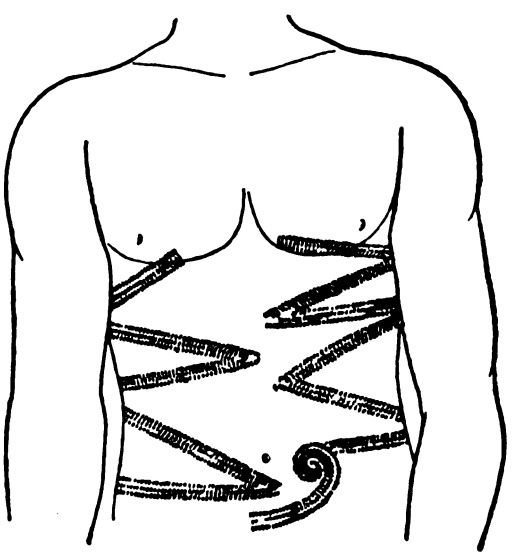


FIG. 152.—TATTOOING OF A MAN OF USSINDJA.

seized hold of a shield and spear, and tied over his face a whimsical mask (Fig. 157, p. 119). This consisted of a piece of brown ox-skin, with holes for eyes and mouth. Over the crown a strip of zebra mane stood upright as an ornament, and was fastened by string to the mask. Two ostrich-feathers rose from the temples.

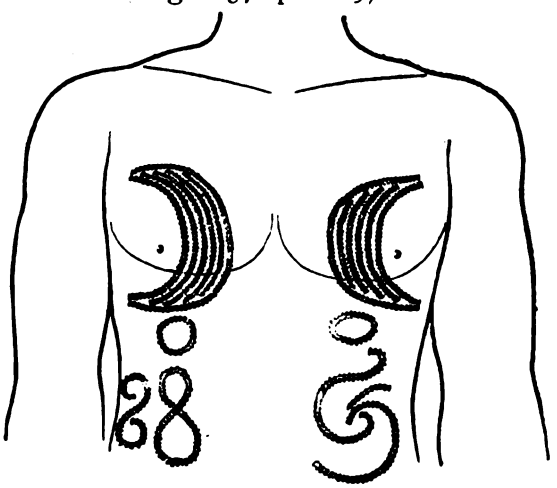


FIG. 153.—TATTOOING OF A MAN OF UHA.*

The dancer marched forwards with shield in front (with a step like the 'goose-step' of our recruits), and then broke into a leaping dance, flourishing his shield and spear as if in battle. Very cleverly he turned a somersault, then quickly sank on his knee, placed his shield before him for protection, and dashed his spear in the face of a supposed enemy. Now and then he whistled with either the long or the short whistle hanging from his neck. Unfortu-

War Dance.

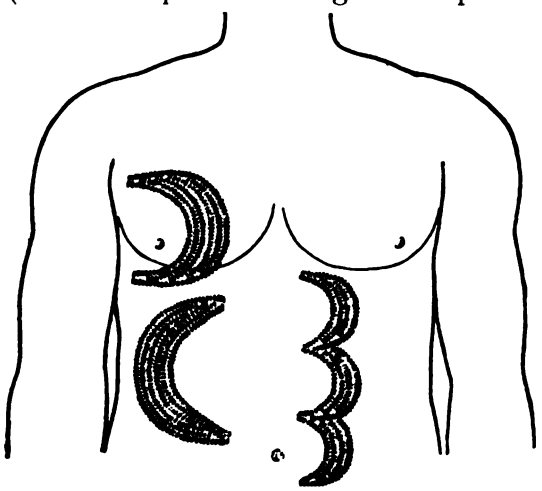


FIG. 154.—TATTOOING OF A MAN OF USSUI.

° The figures consist of projecting rolls with small incisions crossing them, and having the appearance of fastenings for the rolls.

nately, the dance was interrupted in a somewhat violent way, for the man trod upon a piece of broken glass in his dance, and wounded himself severely.

FIG. 155.—MILITARY SIGNAL-PIPES. (One-fourth natural size, III. E., 5501.)

The young men of Ussindja also execute other dances together. They make a great circle, in the middle of which stands a musician to lead the singing. This leader plays an ordinary Swahili instrument with sounding bottom board of gourd, and sings in a nasal tone, the people in the circle joining in a loud voice. These last move one behind the other round the circumference. The forward movement takes place in such a way that the people plump down right and left foot alternately, jerking spasmodically with the shoulders, while the arms hang down loose. In this dance the leader stands still in the circle or jumps round with the people.

Dances.

When I was standing one day with Sultan Ruotakwa in his village, the young men fit to bear arms advanced towards us in large bands. They then formed themselves into companies of twenty side by side, and advanced in this formation, flourishing their spears and clubs, singing loud at the same time. Some leaders danced and leaped before the ranks. When they came up to us they did obeisance to their Sultan and to myself by laying down their arms on the ground

FIG. 156.—SIGNALLING-PIPE. (One-fourth natural size, III. E., 5502.)

and bowing with the palms placed together. It is not the custom for the chief, honoured in this way, to make his subjects any greeting in return.

On the occasion of a women's dance the Watussi fair ones use their long skin clothing (*vide* p. 116) as a drum, stretching the skin by thrusting out the leg and beating time. In the midst of their little circle one Watussi woman performed a 'contortionist solo.'

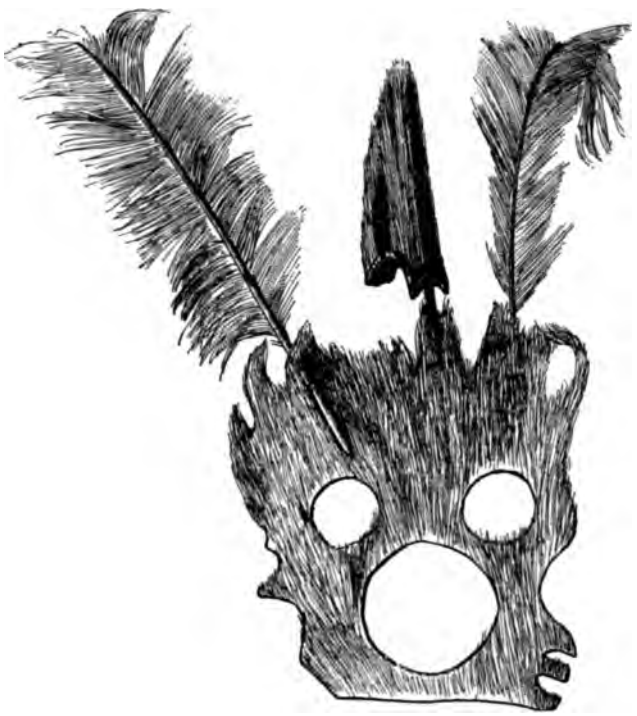


FIG. 157.—DANCING MASK. (One-fifth natural size, III. E., 5480.)

Spears.

The spears in Ussindja are manufactured very carefully as regards both shaft and point. In length they are decidedly smaller than those of North-west Nyanza, Kisiba, and Uganda, and only attain the length of 5 feet. The point is lancet-shaped, and including the socket with which it is fixed on the shaft it is about 21 inches long. The blade itself has polished mid-rib and edges, which are well

sharpened (Fig. 158). The shaft is generally black, and made of polished ebony ; the shoe is iron, quadrangular, and fixed on the shaft. Other spears of the same shape are forged entirely of iron. In this case the shaft is made of somewhat darker colour than shoe or point. The spears of Ussui are like those of Ussindja ; some occur, however, with the mid-rib only. Fig. 159 shows a spear from Uha.

The Wassindja make axes and knives of various shapes for use in war as well as in peace. The axes have long sticks which have enlarged ends bored with holes for the iron axe-head. This last is often ornamented (Figs. 160, 161). The knives are short two-edged blades in wooden sheaths, and the handles are carved of wood or ivory. The sheath consists of two flat pieces held together with brass wire, and ornamented (Fig. 162). Besides these there are sickle-shaped tools and small sharp-edged knife-blades for everyday use (Fig. 163).

Knives.

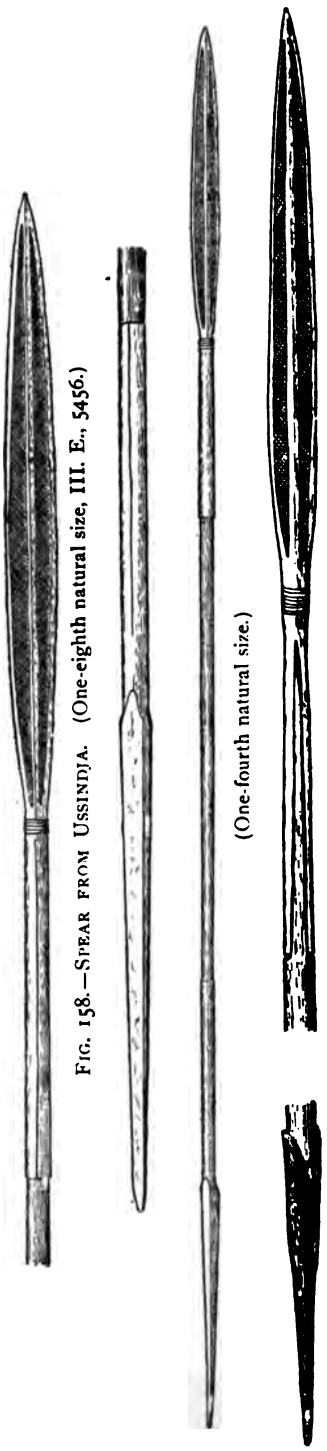


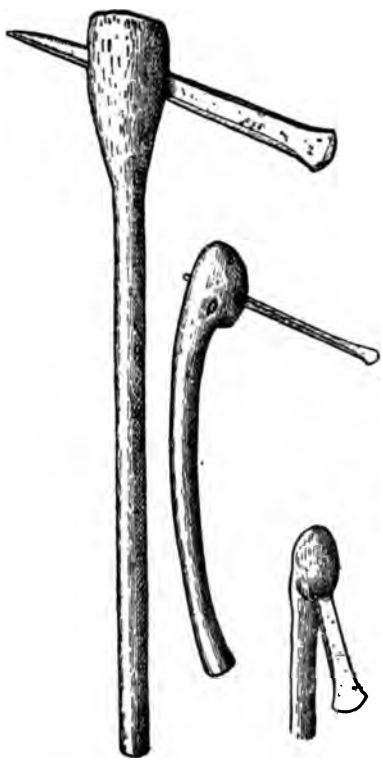
FIG. 158.—SPEAR FROM USSINDJA. (One-eighth natural size, III. E., 5456.)

(One-fourth natural size.)

FIG. 159.—SPEAR FROM UHA. (One-fourth natural size, III. E., 5394.)

The bows are fairly large and of fine workmanship. They often have an iron ferrule at one end, below which is a strip of leather sewn over the wood. The cord, made of animal sinew, is fastened in the little space between the iron point and the leather (Fig. 164). In use the bow is held by the man some-

Bows.



FIGS. 160, 161.—AXES. (One-sixth natural size, III. E., 5470 and 5471.)

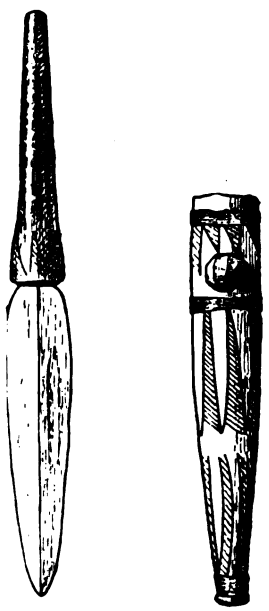


FIG. 162.—KNIFE. (One-third natural size, III. E., 5467.)

FIG. 163.—BLADE OF KNIFE. (One-fourth natural size, III. E., 5469.)

what on the slant, from left above to right below. It is peculiar to Ussindja that the left hand is protected against the recoil of the string by a cuff made of leather set with cowrie-shells (Fig. 165). I have not seen this among any other Wahuma people.

The arrows belonging to the bow are also of most neat manufacture: the points are narrow, they have long

barbs, and are well sharpened. In some kinds these points with the hafts are inserted in the wooden shaft and fastened with bast. In others the exceptionally long narrow point is only inserted in a small piece of wood which in its turn is set loosely in the shaft of the arrow, so that when the arrow is drawn out the point with the small piece of wood remains in the wound. The feathering in all these kinds is three-winged and very long. The vanes are fastened on as in Kisiba (p. 84). The notch is deep and quadrangular. Sometimes we find arrows of inferior quality made with *mtama* stems for shaft and wooden points. The points of the Ussui arrows have only one barb instead of two, a sharp knife-like edge being introduced in place of the other. The arrows in Ussindja are kept in quivers of thick bamboo, sometimes plain, sometimes ornamented (Figs. 166, 167). The edge of the opening above and the cap at the other end are often sewn round with skin. Sometimes the entire skin of a small wild-cat hangs from the quiver.

Arrows.

Quivers.

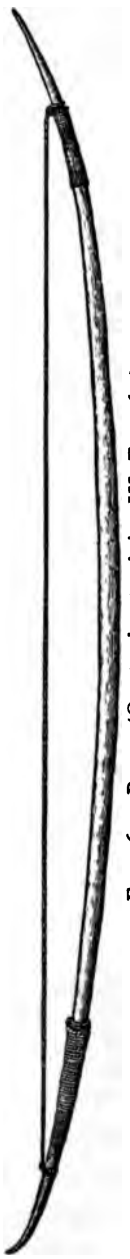


FIG. 164.—BOW. (One-tenth natural size, III. E, 5460.)

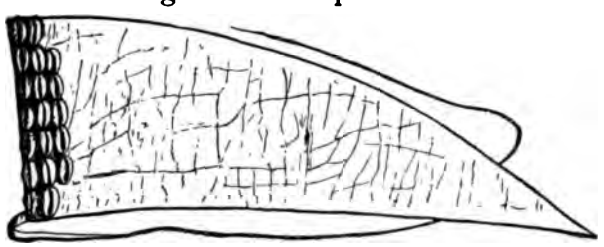


FIG. 165.—LEATHER CUFF, WITH COWRIES, FOR PROTECTION AGAINST THE RECOIL OF THE BOW-STRING. (One-fourth natural size, III. E., 5470)

Besides the weapons mentioned, the Wassindja possess wooden clubs for striking. The simple ones are ebony

staves with thick ends, in which small ornamental strips of lead are introduced (Fig. 168). Fig. 169 shows a second kind of remarkable shape. Clubs.

The warrior defends himself against cuts, thrusts, or arrows with great shields of *ambatch* wood. These are about 5 feet high, and are bent slightly backwards at the top and the bottom. They are invariably made of a black colour, with a triangular pattern scratched in them (Fig. 170). The wicker handle is placed in the middle of the back of the shield. Shields.

FIG. 166. — GOURD QUIVER. (One-sixth natural size, III. E., 5465.)

FIG. 167.—BAMBOO QUIVER. (One-fourth natural size, III. E., 5462.)

The geographical position of the country has suggested to the Wassindja to make for themselves means of traffic on the lake. For this purpose they build canoes, sewn together as those in Kisiba, but not nearly so large or so well made. The large canoes that are met with occasionally at the south of the lake are often old Waganda boats. Boats.

FIG. 168.—EBONY CLUB. (One-eighth natural size, III. E., 5458.)

Dug-outs, that is, small hollowed-out tree-trunks, are also in use; they generally hold only two men. The Wassindja possess safe anchorages and places of refuge

for their small craft among the extensive papyrus thickets on the edge of the lake. The oars are short wooden paddles. When rowing they generally sing or give a short grunt at each pull with the oars.

FIG. 169.—CLUB-SHAPED STICK. (One-eighth natural size, III. E., 5459.)

Fishing. Fishing is not carried on to any considerable degree. The people get what fish they require by means of simple weir-baskets or fishing-rods with short iron hooks.

The Chase. The Wassindja hunt with bows and arrows. There is not very much game; at least, there is not much in the extensive forest. This forest is interrupted by good-sized steppe-like clearings, and in these many sorts of antelopes and rhinoceroses take up their abode. On

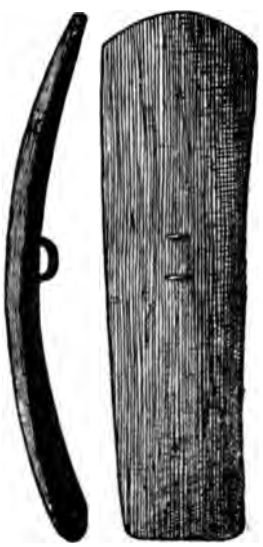


FIG. 170.—SHIELD OF AMBACH-WOOD. (One-twentieth natural size, III. E., 5466.)

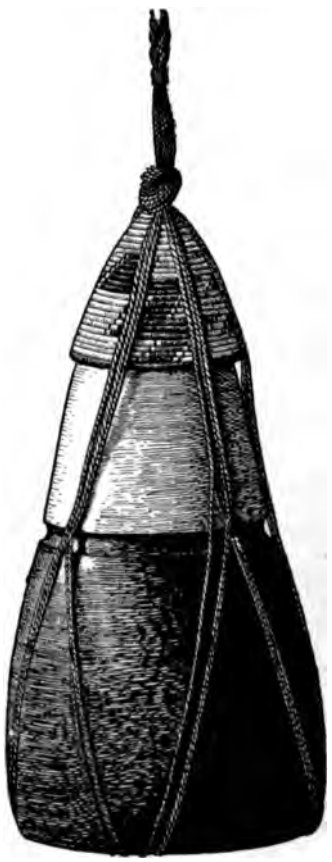


FIG. 171.—MILK-VESSEL, WITH WICKER COVERING. (One-fourth natural size, III. E., 5483.)

my march through the forest region I met with numerous elephant tracks in one of these bare spaces. They had trampled down the whole place with their powerful feet, producing deep holes, and it was necessary to walk carefully to avoid falling into them. Here and there specimens of these pachyderms are said to occur, and I even met some hunters who had come across some of them a few days before, and were then following up their tracks.

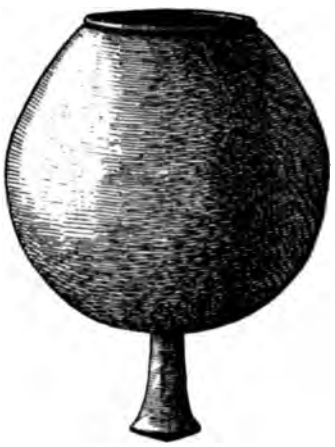


FIG. 172.—BUTTER-VESSEL. (One-fourth natural size, III. E., 5485.)

On account of the great value of the cattle, the Was-

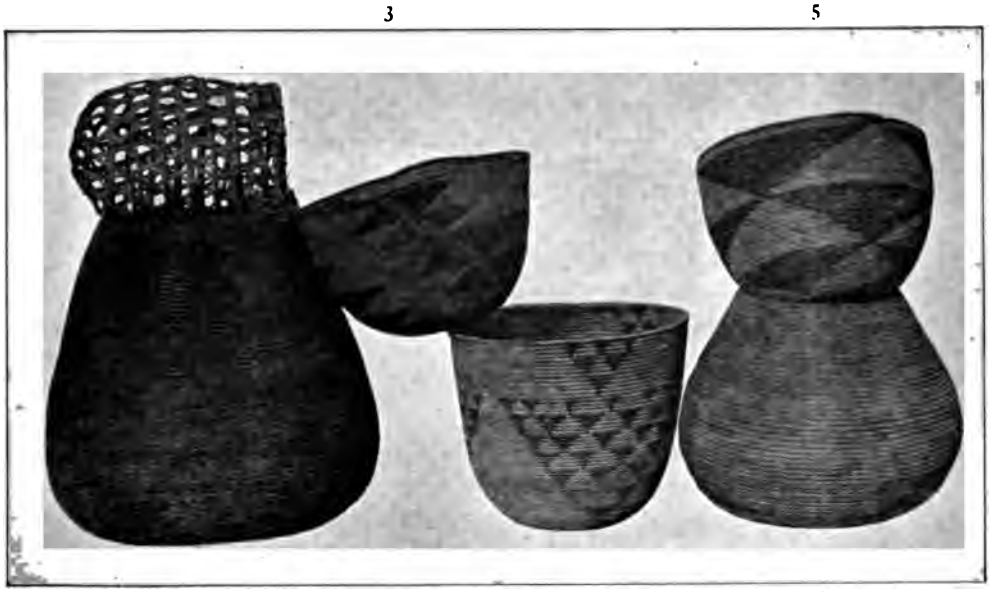


FIG. 173.

1. BASKET FROM MU'ANZA (USSUKUMA). (III. E., 5588.)
2. BASKET FROM MUANZA. (III. E., 5585.)
3. BASKET FROM USSINDJA. (III. E., 5487.)
4. BASKET FROM UKEREWE. (III. E., 5522.)
5. BASKET FROM USSINDJA. (III. E., 5488.)
6. BASKET FROM MONDO (USSUKUMA). (III. E., 5602.)

sindja do not slaughter them, or only do so quite exceptionally. They engage in cattle-breeding rather for the sake of the milk and butter. On the other hand, goat's flesh and mutton are generally eaten.

Cattle.

For keeping the milk, which is drunk as curds and whey, the people use similar vessels to those in Kisiba, but smaller. There are wooden vessels with wicker lids and nets for hanging them up in; a furrow runs round the vessel on the outside (Fig. 171). The butter is pressed into hollowed-out wooden vessels, one of which is shown in Fig. 172. The wood becomes gradually so soaked with butter that there is a continual efflorescence of grease outside.

Milk-Vessels.

In wicker-work the Wassindja produce basket-like bowls, baskets proper, and lids for vessels. The baskets are partly ornamented with pretty triangular, zigzag, or diamond-shaped patterns (Fig. 173, Nos. 3 and 5); the little cap-shaped lids are made and ornamented with patterns in a similar manner.

Wicker-work.

CHAPTER VI.

UKEREWE.

THE inhabitants of Ukerewe are allied in race to the Wassindja. This island must also have been affected by the Hamitic migration, as is evident from the numerous representatives of the Wahuma type. Hamitic Influence.

In speech the Wakerewe come next to the Wassindja, and Lukonge, the former Sultan of Ukerewe, always counted himself, like the Wassindja, among the descendants of Ruhinda. Language.

In the autumn of 1895 Lukonge allied himself with several others of the powerful Sultans on the lake, and revolted against the German rule. One night he fell upon Neuwied, the French mission-station, which contained the buildings erected by the Anti-Slavery Society, and completely destroyed it. In consequence of this Lukonge was driven out by us, and Mkaka, who till then had only possessed the north-west corner, was put in his place.

The great island is very fertile. It is studded here and there in the interior with impenetrable primeval forest, where elephants are said yet to lurk. Various kinds of beautiful and useful building timber may be cut in these woods, some of which are better than those from the coast, according to the assertion of an expert. Vegetation.

The dwelling-huts are like those of Ussindja, and here, too, in Ukerewe, they form small villages of beehive-shaped huts, surrounded with thorn-branches or low hedges. At the doors of the huts they often hang great iron bells, against which the head strikes in entering, and which, indeed, are placed there for this purpose, for evil spirits are said to strike themselves against them when entering the hut, and thus to be scared away.

Huts.

The chief nutriment of the Wakerewe consists of bananas and field produce, as in Ussindja. Maize, sweet potatoes, sorghum, tobacco, gourds, and manioc thrive excellently in the fields. The Wakerewe also cultivate rice on the very shore of the lake, or in well-watered paddy-fields. Their domestic animals are zebu cattle, goats and sheep. The people obtain other animal food in the shape of fish, which they catch with weir-baskets, or fishing-rods with large hooks. The hooks are the same as those used by the Washashi (Fig. 343). Game seldom makes its appearance in Ukerewe, but the people go after the hippopotamus with harpoons ('Ushashi,' *infra*, Fig. 341).

Field Fruits.

Cattle.

The dress of the Wakerewe consists almost exclusively of goatskins and sheepskins. Some of the people wind pieces of cloth round the hips. The skins are stretched out on the ground, exposed for a considerable time to the rays of the sun, and made as supple as possible by means of a skin-scraper. These scrapers are made of several sharply-pointed iron rods bound tightly about a round wooden core with strips of banana bast. The teeth are further apart than those of the Washashi scrapers (Fig. 174; *cf.* Fig. 288).

Clothing.

The arrangement of the hair varies according to the taste of the individual. One will have the regular negro hair, another will be entirely shaved, while others, again, shave themselves in certain

Hair.

patterns, or only leave a tuft standing, in which they frequently stick a wooden comb (Fig. 175*a*). Many Wakerewe smear their hair with grease, twist the little rolls of hair over the forehead and on the crown into upright horns, and wind these round with banana bast. The beard is also greased and matted together into a horn-like protuberance standing out in front. When these people carry different kinds of spangles, feathers, and little knives and bits of wood in their hair as well, they present a very grotesque appearance. Some instances of tattooing are to be found (175*b*).

The Wakerewe possess only articles of very small value in the way of ornament: a few wire rings, different kinds of wooden pegs, triangular bits of shell, coloured beads, etc., strung on bast thread or thick hairs. Now and then enlarged ear-lobes are to be seen, with bits of

Ornaments.

FIG. 174.—SKIN-SCRAPER. (One-third natural size, III. E., 5528.)

FIG. 175*a*.—WOODEN COMB. (One-third natural size, III. E., 5526.)

FIG. 175*b*.—TATTOOING OF A MAN OF UKEREWE.

FIG. 176.—SPEAR. (One-tenth natural size, III. E., 5504.)

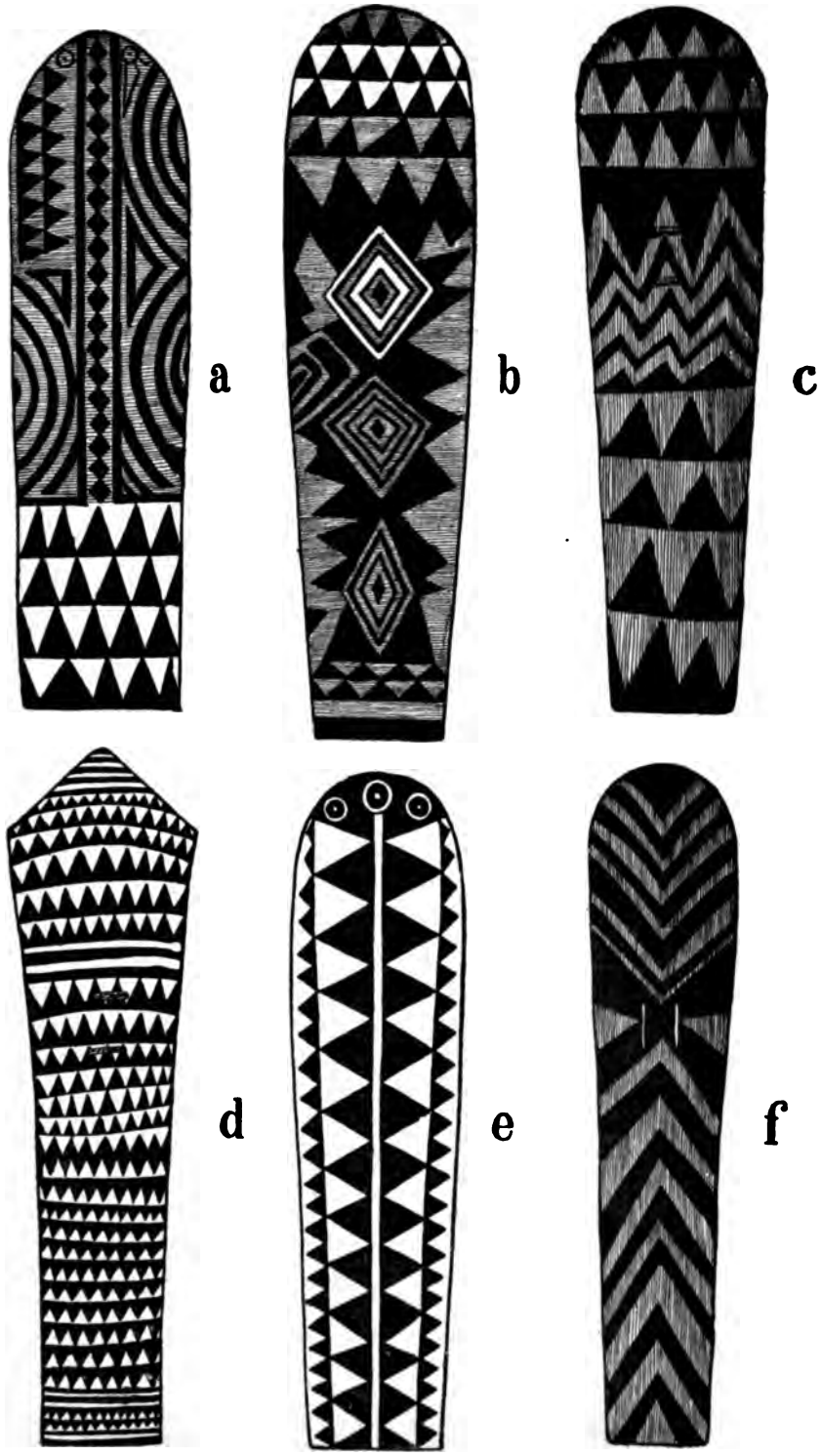


FIG. 177.—SHIELDS OF AMBACH WOOD. (One-fifteenth natural size. *a*, *b*, *e*, Private property; *c*, III. E., 5505; *d*, III. E., 5507; *f*, III. E., 5506.)

FIG. 178.—BOW. (One-twelfth natural size.)

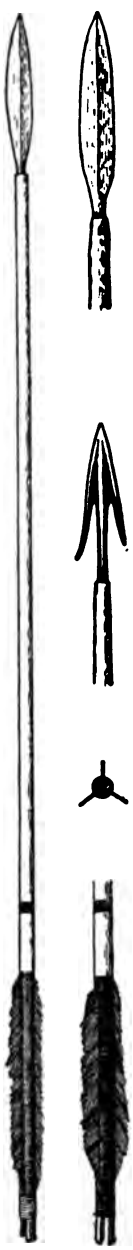


FIG. 179.—ARROWS. (One-fourth natural size, III. E., 5508.)

FIG. 180.—STICK. (One-sixth natural size, III. E., 5509.)

wood stuck in them. More seldom there may be found ivory rings round the upper arm, or heavy brass rings on the wrist. The warriors of Ukerewe adorn themselves with crests of skin bound round the head with strips of leather, commonly an upright tuft from a lion's mane, and are also ornamented with cowrie-shells. Or else they intertwine various trifles in their hair, glass beads, bits of wood or bone, etc.

Weapons. The weapons in Ukerewe consist of spear, shield, bow and arrows.

Spears. The spears are short, with wooden shafts, iron lancet-shaped points, and iron shoes. The point has only one flat mid-rib, and the edges are not sharpened. The point and shoe are set on the

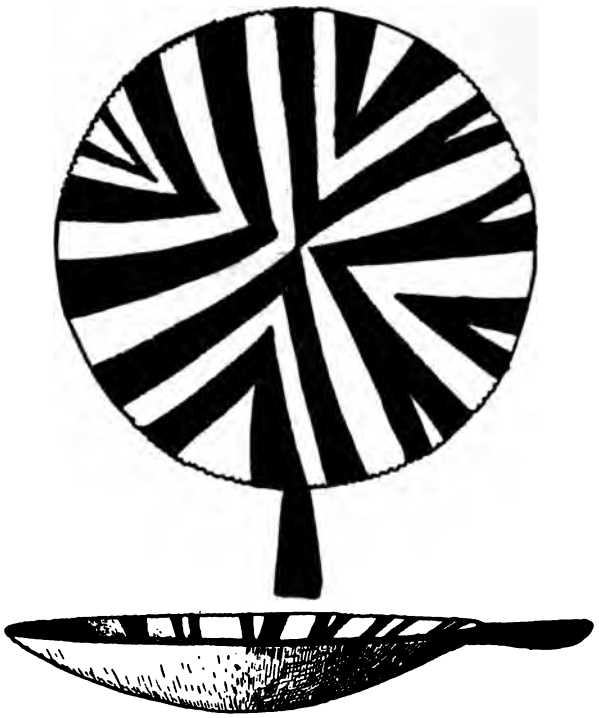


FIG. 181.—WOODEN CUPS. (III. E., 5513.)

shaft by means of sockets (Fig. 176).

Shields.

The shields are narrow, high, and made of the light ambach wood. They are ornamented on the front side with different patterns, generally the triangular pattern, which occurs in various forms. Circular patterns are less common. Most frequently the com-

FIG. 182.—WOODEN CUP. (One-fourth natural size, III. E., 5511.)

bination of colours is black and white; less often I saw red and black, still more seldom black, white, and red; but the colouring is limited to these three (Fig. 177, *a*—*f*).

Bows, Arrows, Quivers.

The bows, like those of the Wassindja, are beautifully polished, but the ends are not pointed with iron, as those are (Fig. 178). The arrows, which are carried in simple quivers made of bottle gourds, are generally identical with those of Ussindja, but have sometimes somewhat different points, fixed by the haft into the wooden shaft, and wound round tight with sinews (Fig. 179). The points themselves are sharpened; the feathering is three-winged, the feathers are fastened on as in Ussindja, and the notch is also deep and rectilinear. Among sharp instruments the Wakerewe also possess sickle-shaped choppers and small knives in wooden sheaths. It is customary to carry these in the hair. When the Ukerewe man goes for a walk he generally takes with him a longish stick of white wood. These are remarkably well polished, and end at the handle in a knob resembling a snail-shell (Fig. 180).

Walking-sticks.

Household Utensils.

Of articles of domestic use it is to be remarked that almost all articles have beautiful patterns, especially wooden bowls with handles (Fig. 181) or feet (Fig. 182), wooden drinking-vessels for milk (Fig. 183), large gourd bottles (Fig. 184), small double carved cups of gourd (Fig. 185), baskets, wicker bottles and wicker bowls (Fig. 173, No. 4), and wooden cups (Fig. 186). The baskets are often made completely water-tight. The manufacture is by means of thin needles as in Uganda (Fig. 187).

Baskets.

Tobacco. Pipes.

The tobacco grown in the country is either smoked or used as snuff. For smoking they use black clay pipes, with wooden tubes, often imported from Uganda. For keeping snuff they have small

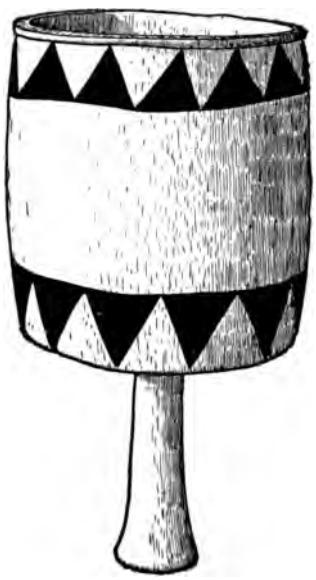


FIG. 183.—MILK-VESSEL. (One-fourth natural size, III. E., 5514.)

FIG. 184.—GOURD FLASK. (One-sixth natural size, III. E., 5516.)

FIG. 185.—GOURD DRINKING-VESSEL. (One-third natural size, III. E., 5519.)

FIG. 186.—WOODEN GOBLET. (One-fourth natural size, III. E., 5515.)

calabashes. Besides taking tobacco, they often give themselves up to the vice of hemp-smoking (*bhangi*).

FIG. 187.—PLAITING NEEDLE. (One-half natural size, III. E., 5527.)

FIG. 188. — WOODEN FIGURE: ANCESTOR OF SULTAN LUKONGE OF UKEREWE. (One-tenth natural size, III. E., 5529.)

A game like backgammon is extensively played in Ukerewe. There is a thick board on a massive pedestal. On it are thirty-two cavities, in each of which at the beginning of the game are placed two smooth pebbles. Backgammon.

The Wakerewe construct canoes for their small lake voyages or for fishing. These are said to be after the model of the Waganda boats, but are not to be compared with them in finish. Boats.

The Wakerewe seem to practise a special ancestor-worship, as I conclude from a figure, very interesting from an ethnographic point of view, which I obtained after the Ukerewe war. This little figure, 56 inches high, is coarsely carved from some hard wood, and represents an ancestor of the former Sultan Lukonge (Fig. 188). Snakes, too, seem to be Ancestor-worship.

sacred to a certain extent. They do not kill either the gigantic snakes that frequently occur, or the other kinds, but look on calmly when these reptiles visit their huts, and consider those to be fortunate who are killed by the bite of a poisonous snake.

CHAPTER VII.

USSUKUMA.

AFTER crossing Smith Gulf, which penetrates far inland in a southern direction, we come from the great district of Ussindja to Ussukuma, another extensive district of Northern Unyamwesi. The countries on the western bank awakened our lively interest by the traces and remnants of a mighty migration of tribes which took place in former days. These traces consist partly in the bodily conformation of the inhabitants, which is in pronounced contrast with the type of real negroes, and partly in the productions and in the degree of civilization of the people in the interlacunar district. On the southern bank of the Nyanza, however, all the influence of a migration from the north disappears, and we are in presence of a people having the characteristics of the true negro type of Eastern Africa. On the eastern shore we shall again find that foreign influence prevails, and that races not belonging to the Bantu must have immigrated in former days.

In the following pages the term Ussukuma comprises all the separate districts in the north, south and south-east, as Muanza* (chieftain Makongôlo), Massansa (Kulindwa or Kumaliza), Nassa (Kapongo), Ntusu, Ututwa, Ussmau (Ikombe), Urima, Nera, Sengerema, Mondo and others.

* Muanza proper is but small; usually, however, Muanza and *Little* Ussukuma (in the *large* country of Ussukuma) are united under the single name of Muanza.

I wish to add here a small geographical note: On the southern shore of Speke Gulf are situated two Massansa districts, one on the Bay of Simyu, and the other in the south-eastern corner. Between them lies Nassa (see map). The chieftain of Eastern Massansa, called Mamanyama, is a kinsman of Sultan Makongolo of Muanza, and his wife Mamahush is a daughter of the Sultan of Simyu-Massansa. It was by this means that the name Massansa was brought to the east. Mamanyama does not seem to have much to say for himself, and therefore it is commonly said in that country that the government is in the hands of a Sultaness. This little country borders in the south on Ututva, and extends north-eastwards as far as the river Mbalageti. Both the Massansa districts are, however, under the same superior chieftain Kulindwa (Kumaliza), who lives in the Bay of Simyu.

Speke Gulf.

In the whole of the extensive district of Ussukuma rocky elevations are found, often of very strange conformations, but only on the Victoria Nyanza; the rest of the country is level or slightly undulating, mostly covered with short grass. There are no woodlands of any size, except in the north-east, and further south in the interior of the country. The whole district is so exceedingly fertile and productive that it might become the granary of other countries. In the north, in the neighbourhood of the lake, large tracts are cultivated, and luxuriant pasture-grounds offer abundant and nourishing food to numerous herds and flocks. The country abounds in ponds and pools, which supply the inhabitants with water in the dry season; in the rainy season numerous watercourses cross the country, and from these the precious liquid can be drawn even in the dry season by digging to the depth of a few feet in the river sand. The success of the missionaries in Bukumbi proves that the ground is favourable for the

Soil.

cultivation of other fruits of the field, such as pine-apples, citrons, oranges, mangoes, cocoanuts, date-palms, wheat, olives and cocoa trees, figs, etc., all of excellent quality.

As we have already observed, the Wassukuma are genuine negroes, and a greater contrast can hardly be imagined than that which exists between Mhuma and Msukuma, and yet they are near neighbours, separated only by a small gulf of the lake. The Wahuma are distinguished by their strikingly fine forms, graceful shapes and noble features; the Wassukuma are equally striking by their ugly features, the unbecoming way they wear their hair, and the repulsiveness of their faces, caused by the custom of striking out their front teeth (Fig. 189). It is said that a very long time ago Wahuma tribes were settled in Ussukuma on the banks of the Victoria Nyanza, but were driven out by the Wassukuma coming from the south. In consequence of this, representatives of this race are met with rarely or not at all in Ussukuma. We, nevertheless, still observe slight traces of foreign influence among the Wassukuma along the banks of the lake, as, for example, in the law of succession. For that reason the Wassukuma should not, in my opinion, be included among the Wanyamwesi proper. In the sultanates of Muanza, Bukumbi, Nyegezi, Urima, Nassa, Sima, Massansa, and Magu, the Sultan can, according to their law of succession, only be succeeded by a son. If he has no son, or one not yet of age to assume the government, a brother of the late Sultan is appointed regent. Such is the case at

FIG. 189.—A MAN OF USSUKUMA.

Immigration.

Law of Succession.

present in Muanza, where the government is in the hands of a brother of the Sultan Massuka, who died in January, 1896, the children of Massuka being still too young.

When the sons are grown up, the eldest can either claim the right to ascend the Sultan's throne, or he may come to terms with his uncle, the temporary chieftain, who usually allots to him land for cultivation. Before the appearance of the Europeans and their settlements along the lake, contests no doubt took place in such cases, and arms alone may possibly have decided the right of succession to the coveted throne. But if the Sultan leaves neither brothers nor sons, or if the latter are too young at the time of his decease, then the principal wife of the late monarch comes forward and chooses a Manangwa of distinction, whom she causes to be publicly proclaimed as ruler. From this it is seen that in Ussukuma the Sultan's dignity is hereditary, and is only determined by election if there are no descendants whatever in existence. It is remarkable that among all the tribes above-named, all of whom dwell along the shores of the lake, a woman can *never* ascend the throne, whilst with the Wassukuma, in Ussmau, Nera, and further south, women are not excluded (*e.g.*, in Ndala). The chieftains in the country are all independent of each other, no matter whether they hold large or small possessions. The property of the subjects belongs to the Sultan, and the village communities have often to pay taxes in kind.

Dwellings.

The dwellings of the Wassukuma form villages and hamlets scattered all over the country; isolated huts are rarely met with; large villages of considerable extent occur frequently, especially in Nera. All the villages, and even isolated huts, are surrounded by stockades or dense high hedges of euphorbia, and often also parts of the field are encircled in the same manner. Let us make a journey along the shores of the lake in

order to inspect the Wassukuma villages somewhat more closely, both with regard to their environments and to the structure of the dwellings.

In Muanza the villages are surrounded by high hedges of euphorbia, or stockades, behind which are found the detached huts of the natives. Usually these settlements lie in the plain, but where opportunity offers the people are pleased to build their huts among the labyrinth of rocks on the shores of the lake. These too are protected by hedges of euphorbia, and often can only be passed with difficulty. On the rocks goats and sheep clamber about, or the inhabitants spread out all sorts of fruits to dry.

Hedges.

The Sultan's dwelling in the several villages is protected by an additional hedge, which is very dense, and has small apertures for ingress and egress. It comprises living-rooms for the monarch himself, as well as for his retinue and womankind. Near the huts are special store-rooms, and very roomy stables for the cattle. The corn is preserved in large closely-plaited baskets made of rushes, into which the *mtama* is poured, after having been threshed; it is then protected against rain by a small pointed roof made of grass. To keep off the wet from the ground, the baskets are placed upon stakes or stones. Ripe maize is preserved by tying the cobs together in large bundles, and hanging them up in the huts.

The roofs of the dwellings in Ussukuma do not reach down to the ground as they do on the western shore of the lake. The hut consists of a cylindrical framework about 5 feet high, made of logs, the interstices being filled with clay. On the top of this framework the roof is placed, which often reaches beyond it, and so forms a small veranda round the hut (Fig. 190). Huts like beehives, with grass roofs down to the ground, are met with, but these are built by Wahuma who have

Huts.

settled there. In the interior of the huts are the corn-baskets, which are often nearly 6 feet high and 3 feet in diameter; some are placed on the ground, and some on a kind of upper story built of stout posts resting horizontally on the framework of the hut. Frequently a partition-wall of clay divides the interior into a sleeping-room and a dwelling-room; both parts are equally filthy and smoke-begrimed. The inhabitants share their dwellings with their smaller animals and poultry, so that the place is infested with incredible swarms of vermin. And the inhabitants match their surroundings. They lack all sense of cleanliness, in complete contrast with the Wahuma, who are scrupulously clean. Near the imperial station of Muanza people frequently adopt the architecture prevalent along the seashore. A brother of Sultan Makongolo, who often accompanies caravans to the coast, is especially fond of trying his hand on such imitations. He built himself a perfectly original dwelling-place of strong wicker-work with layers of straw. It had two stories, of which the upper was occupied by the owner.

FIG. 190.—AN USSUKUMA HUT.

In putting on the straw roof, they begin at the lower edge, and work their way upwards. To the plaited framework of the roof fascines are bound in horizontal layers, and upon these the straw is laid in concentric circles, giving it an imbricated appearance (Fig. 190). With respect to the summit of the roof, every house-owner follows some fancy of his own. One tops it with a straw cap, others let the straw stand upright like a broom; one man adorns his roof with an ostrich egg on the top, another plants a wooden figure there (Fig. 191). Fig. 192 depicts the roof of the hut of an Urima man, with a pot on the top, and with horizontal

Roof.

sticks, adorned with snails' shells, inserted in the straw. The Wassukuma adorn the entrance to their villages in a similar manner with snails' shells and the skulls of animals placed on high poles. In numerous settlements the entrance to the village is constructed in the following manner: At an elevation of about 5 feet a stout beam lies horizontally on two uprights fixed in the ground at a distance of about $3\frac{1}{2}$ feet. To the horizontal beam are hung perforated planks or boards which swing freely to and fro. When the door is closed the boards simply hang down; to enter they must be lifted up inwards, and

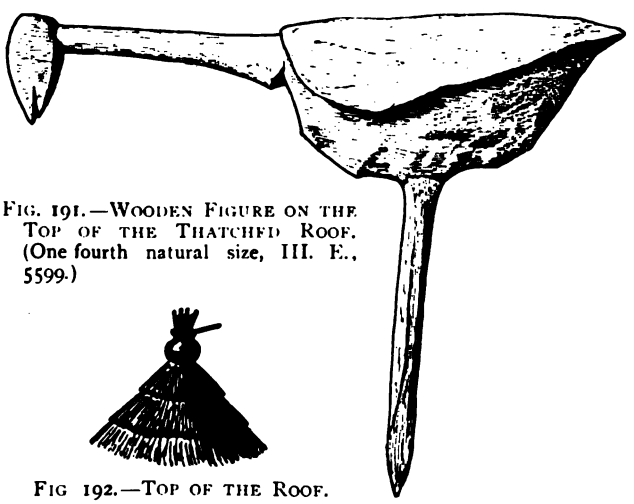


FIG. 191.—WOODEN FIGURE ON THE TOP OF THE THATCHED ROOF. (One fourth natural size, III. E., 5599.)

FIG 192.—TOP OF THE ROOF.

placed upon a ledge made for the purpose. To prevent the boards from being swung outwards, they are made to rest upon a high sill inside (Fig. 193). The doors of the huts are locked with stout wooden bars placed across the door between the wall and an upright post driven into the ground in the interior of the hut.

In Nassa I visited the seat of the chieftain Kapongo, which he had constructed near the lake in grand style. Fig. 194 exhibits the noteworthy arrangements of the dwelling-places, etc. In the large court stand some small huts for the watchmen, etc.; in the inner space,

the Sultan's court proper, there are about twenty huts, twelve of which are of large dimensions, for the Sultan himself, for his mother and his nine wives. Within the

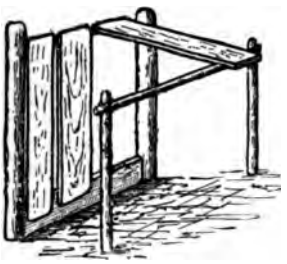


FIG. 193.—ENTRANCE.

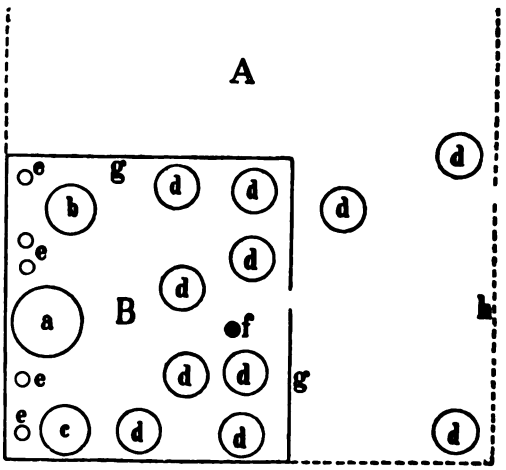


FIG. 194.—PLAN OF SULTAN KAPONGO'S RESIDENCE.

A, large courtyard; *d*, huts for guards; *g*, euphorbia hedge; *h*, palisades; *B*, Sultan's courtyard; *a*, Sultan's hut [Fig. 195 (1)]; *b*, women's hut; *c*, hut for the Sultan's mother; *e*, granaries; *f*, tree, forming watch-tower.

inner court stands a high tree used as a watch-tower. Round the large hut of the Sultan is formed a broad, spacious veranda beneath the roof, which is supported by upright poles. Through this *barasa* the visitor passes by a low door, first through the space allotted to the cattle, which encircles the whole hut between the *barasa* and the inner hut, the Sultan's own dwelling-place (Fig. 195, 1 and 2). Another low door leads to the inner hut, which is rather dark within.

FIG. 195 (1).—SULTAN'S HUT.

From the Nassa district to the south-eastern edge of the lake the shore is lined close to the water with hut

upon hut, inhabited by fishermen, who protect their homes with thorn hedges. Several huts, forming a kind of community, stand at regular intervals on the circumference of a circle formed by a thorn hedge; the huts are so placed that one half of them lies outside and the other half inside the hedge (Fig. 196), with low entrances in both

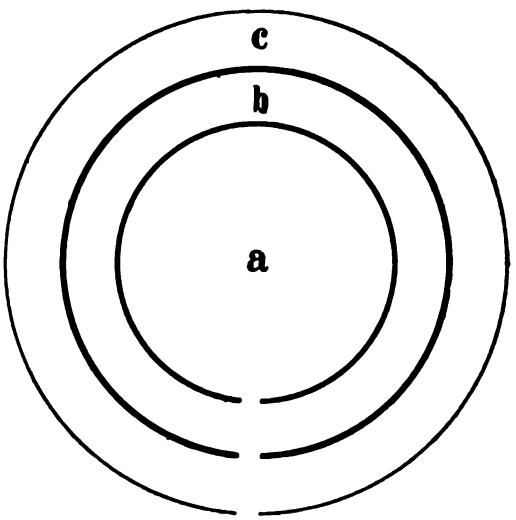


FIG. 195 (2).—SULTAN'S HUT.
a, inside of hut; *b*, space for cattle; *c*, *barasa*.

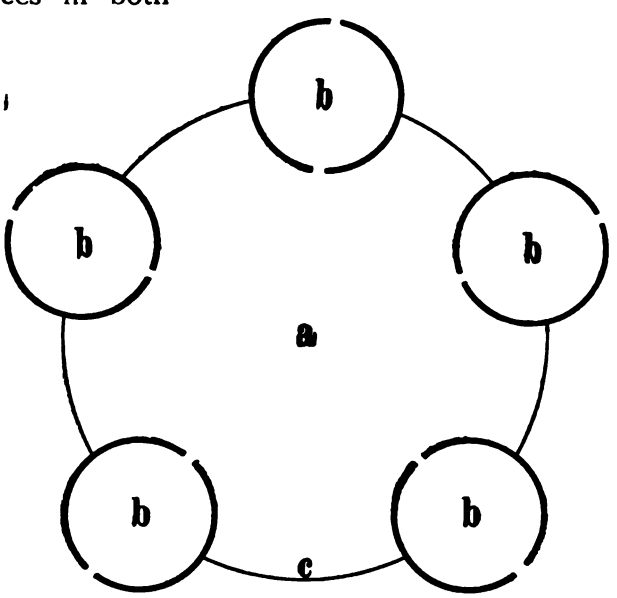


FIG. 196.—FARM IN EAST USSUKUMA.
a, yard; *b*, huts; *c*, thorn hedge.

directions, that can be locked with cudgels in the usual manner. The structure is of the type adopted by the

Ussukuma, viz., cylindrical lower structure topped by a pointed straw roof. The courtyards are in a filthy state.

The doors are bolted in all Northern Ussukuma with cudgels in the manner described above. I saw in the south of the country a door adorned with some rather artistic carvings, which was probably made by an Unyamwesi artist, who derived his skill from the civilization on the seashore (Fig. 197).

FIG. 197. — CARVED DOOR FROM MONDO. (One-sixteenth natural size, III. E., 5601.)

The typical pointed huts, with cylindrical construction, are mostly met with about latitude 4° south and south-east as far as Uduhe, where *tembe* buildings begin to make their appearance.

Sleeping-places.

The bedsteads are of very primitive construction. They consist of a low framework of poles covered with skins; sometimes even these are wanting, and people simply sleep on the ground. The fireplace in every hut consists of a few stones, upon which are placed big black pots. The food is stirred round with long sticks flattened out a little at one end.

Fruits of the Field.

As has been said above, the country abounds in fruit; in places it is exuberantly fertile, and not infrequently the paths lead for hours through cultivated fields, producing especially enormous quantities of *mtama*. Other productions are *mhogo* in considerable quantities, sweet potatoes, maize, pig-nuts, bananas, *shiroko*, gourds, with rice at the shore of the lake.

Tobacco and hemp are also grown, and the keeping of bees is a favourite industry. In the east of Ussu-

kuma the soil does not seem favourable for the growth of *mtama*, as it is but rarely met with. After harvest-time the granaries are full to bursting, and if the rainfall is at all tolerable there is not a trace of scarcity anywhere to be seen. From the huge quantities of *mtama* the Wassukuma brew *pombe*—their favourite beer—which is kept in large jars. Wicker filters, with patterns, are used for straining and clarifying this beverage (Fig. 198). The corn is pounded in large wooden mortars, or ground upon stones. *Mhogo* is often cut into slices and dried in the sun ; in this state it keeps a long time.

Tobacco, Hemp.

Pombe.

FIG. 198. – BEER-SIEVE, MASSANSA. (III. E., 5616.)

The Wassukuma are fond of animal food. Herds of cattle are still very numerous, especially in Nera, notwithstanding the great destruction of cattle wrought by the rinderpest. Horned cattle are killed only on rare occasions ; goats, which are kept in great numbers, are killed more frequently. The Wassukuma also eat poultry, and differ in that respect from other tribes ; the eggs are never eaten, but are kept for breeding. All meat, whether of cattle, goats, or poultry, is boiled in water, or cut in slices, which are then fixed in rows upon rods and roasted before the fire. It is not exactly appetizing to watch a Wassukuma boiling pieces of meat with the skin still adhering to them, as I myself have often observed when out hunting. The salt necessary to flavour the food is brought from the Vembear steppes in large packages (Fig. 199). Fowls, besides being articles of food, are also used for oracles. The live bird is held belly upwards by one man, whilst another rips it open, and the oracular utterance is pronounced from the position of the entrails. Such chicken oracle is

Cattle.

Goats.

questioned at the death of a man, to ascertain whether some person accused of witchcraft is guilty or innocent of the death. When the oracle is pronounced the bird is thrown away. It is a curious fact that the poultry and European pigeons which we ourselves kept in Muanza always refused to eat the bread-crumbs which we threw to them, but left them untouched.

FIG. 199. PACKAGE OF SALT. (About 50 inches high.)

Fishing.

Fishing is carried on extensively on the shores of the lake, as well as on the great rivers Simyu and Duma, which are surrounded by a narrow belt of dense primeval forest, where even in the dry season large pools of water are found as remnants of the rainy season. Fishing is carried on with primitive fishing-hooks fixed to long rods, and with nets and weir-baskets. In Massansa and in Ntusa thin switches are plaited into large fish-baskets (Figs. 200, 201). The fish pass through a narrow throat into a wider space, whence they are withdrawn by a small opening at the other end. In the river Simyu stout poles were rammed into the ground at various places. Between two of them a large net or fish-trap was held, stretched horizontally, and the fishes were simply driven in. To catch smaller fish they use small weir-nets made of straw. Further away from the shore the inhabitants use large set nets, fixed to two curved rods, bound together at their extremities. These are held asunder by a stick, sunk into the water and quickly taken out again, with the fish left in the net. Such nets and weir-baskets are frequently seen in the huts of the Wassukuma on the top of the roofs, or hanging from the eaves of the huts. For navigation on the lake or for ferries on broad rivers they use an inferior imitation of a Uganda boat or simple dug-outs.

Weir-baskets.

The Wassukuma are not much given to hunting, as the country affords but little game. In the richly cultivated districts it does not exist at all; in the eastern part antelopes are met with here and there, and further on in the forest east of Ntusu also giraffes and rhinoceroses; lions and leopards are very numerous, especially on the rocky shores of Muanza and Nyegezi. These beasts of prey are hunted in ordinary traps, which are built of strong posts, and in a small partition a goat is placed as a bait.

The Chase.

FIG. 200.—FISH-BASKET. (About 4½ feet high.)

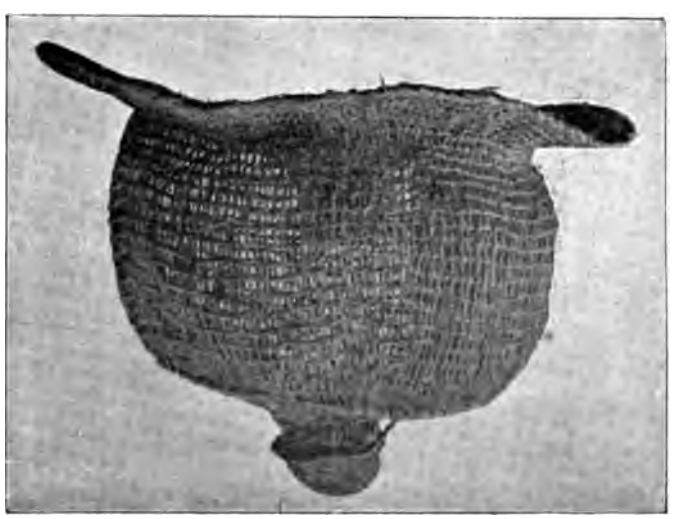


FIG. 201.—FISH-BASKET FROM MASSANSA, USSUKUMA. (III. E., 5616.)

The Wassukuma are fond of wearing ornaments; they most commonly adorn hair, neck, arms, and legs. Into the hair they stick all sorts of feathers or tie glass beads into it, or perforated coins (pesas, each worth about half a farthing), or they use their hair as receptacles for small knives or tobacco-pipes. The Wassukuma also wear small plaited caps from which innumerable stalks of straw project adorned with small white feathers.

Ornaments.

FIG. 202.—HEAD ORNAMENT. (One-fifth natural size, III. E., 5633.)

In Nera and Sengerema they use in war a very handsome head-dress, not unlike an ancient Roman helmet. Four strips of leather adorned with cowrie-shells are wound round the head, and the crest of the helmet is formed from the mane of a zebra standing upright and passing over the crown of the warrior (Fig. 202). From the mane of the zebra are also formed circles or tiaras, worn horizontally round the head (Figs. 203, 204). On the field of battle the men are adorned with long skins, which hang down the back and are fastened round the brow with a strap adorned with cowrie-shells or glass beads. The Wassukuma of both sexes wear round the neck strings made of bast, along which are fixed in rows glass beads, small dried fruit, little billets of wood, crocodiles' teeth, etc. Not un-

commonly one finds in Ussukuma the practice adopted from the Massai of flattening out the ear-lobes by inserting little plugs of wood or bone. Ornaments for arms and legs are very numerous. Most popular are

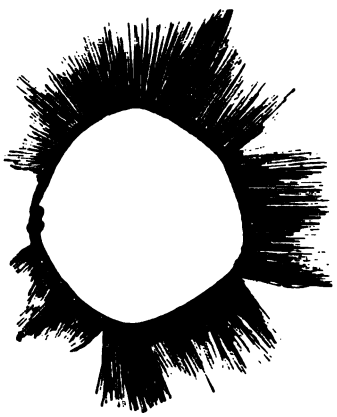


FIG. 203. — HEAD ORNAMENT, NERA. (One-sixth natural size, III. E., 5634.)

FIG. 204. — HEAD ORNAMENT, SENGEREMA. (One-sixth natural size, III. E., 5634.)

rings of ivory, but they are growing rare in the country (Figs. 205, 212). On the arms and legs of the Sultans I saw very beautiful cuffs of ivory. Usually they wear

FIG. 205.—ARM-RING. (Two-thirds natural size, III. E., 5560.)

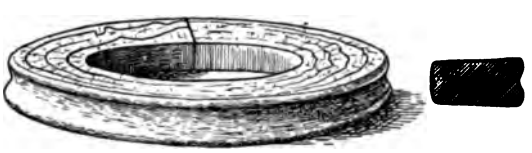


FIG. 206.—ARM-RING. (Two-thirds natural size, III. E., 5559.)

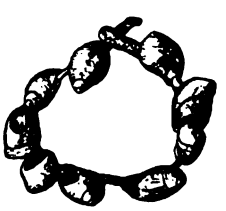


FIG. 207.—ARMLET. (One-third natural size, III. E., 5564.)

rings of brass, iron, or copper round the ankles, or pieces of shell are fixed on strings of bast for bracelets or necklaces, and not uncommonly men drag about on each arm and leg five to ten heavy metal rings. Another

favourite ornament consists of rings formed of innumerable circles of thin wire (see photograph, Fig. 213). Round the upper arm narrow leather ribbons are worn, and their ends are allowed to hang straight down (*cf.* Fig. 230). We have yet to make mention of an especial

FIG. 208.—RING FOR THE ARM. (One-third natural size, III. E., 5562.)

FIG. 209.—RING FOR THE ARM. (One-third natural size, III. E., 5563.)

FIG. 210.—NECK ORNAMENT, WITH CROCODILE'S TEETH. (One-third natural size, III. E., 5613.)

ornament used by the Sultans in Ussukuma. These are similar long strips of skin to which is fixed a disc of a certain large snailshell of the size of half a crown piece. These straps are richly adorned with glass beads, and terminate in long hairy strips of skin. The Sultan of Magu wore this symbol of his dignity on his right forearm, and he wore a similar disc fixed on a leather strap as a bracelet and round the leg. In addition to these emblems of rank, the Sultan carries in his hand a small fan made of hair. When walking, the Wassukuma carries in his hand a simple stick or a club of wood, but the Sultan has a finely-polished long stick of ebony (Fig. 214, and *cf.* Fig. 213).

FIG. 211.—RING FOR THE ARM. (One-third natural size, III. E., 5561.)

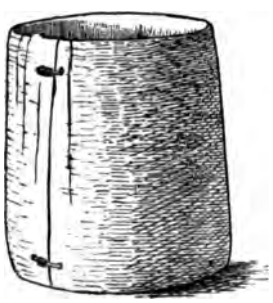


FIG. 212.—IVORY CUFF, NERA. (One-third natural size, III. E., 5596.)

The Wassukuma have no particular fashion of ar-

ranging their hair, and everybody is at liberty to suit his own fancy. Most commonly the custom prevails of twining small curls of hair into fine strings, which are often wound round with bast, and stand in an ugly upright position. The hair is dripping with grease, and hangs down over the brow and the face, and makes the man look like an idiot (*cf.* Fig. 189).

The Hair.

FIG. 213.—SULTAN MAKONGOLO OF MUANZA.

Tattooings and badges of race are common in Ussukuma. Breast and back are marked with a great variety of ornamental scars, and the face, too, exhibits a great variety of marks (Figs. 215 to 218). The women, too, are tattooed with broad vertical rows of ornamental scars, which form parallel lines towards within and triangles on the outside (Figs. 219 and 220).

Tattooing.

Circumcision is not practised; the ear-lobes are broadened out, and from the front-teeth of the lower and upper jaw triangles are struck out.

FIG. 214.—STICK. (One-tenth natural size, III. E., 5548.)

FIG. 215.—TATTOOING OF A MAN OF USSUKUMA.

On each cheek fourteen circular scars. Broad scars (coloured dark blue) from the forehead to the tip of the nose. No tattooing on the body.

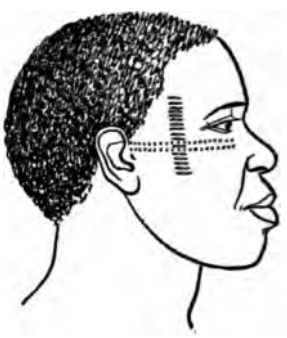


FIG. 216.—TATTOOING OF A MSUKUMA.

On each cheek forty dark spots. On the right cheek also sixteen cuts. No body tattooing.

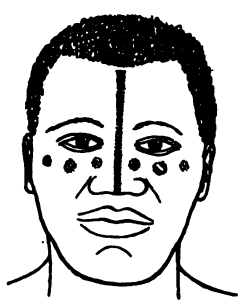


FIG. 217.—TATTOOING OF A MAN OF SIMA, USSUKUMA.

From the forehead to the tip of the nose fine cuts. On each cheek three spots (dark). No body-tattooing.

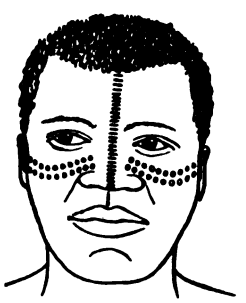


FIG. 218.—TATTOOING OF A MAN OF MUANZA, USSUKUMA.

From the forehead to the tip of the nose fine, close cuts. On each cheek twenty scars. No body-tattooing.

Clothing.

The clothing of the Wassukuma is still somewhat primitive. In the east and in the south they only wear aprons of skin; in the west at Muanza linen stuffs have come into use; they earn these as

carriers in their frequent journeys to the coast. The skins are fixed with a knot to the shoulder, and then

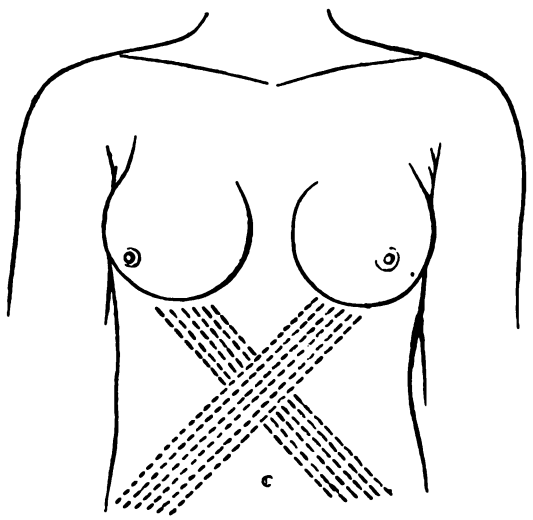


FIG. 219.—TATTOOING OF AN USSUKUMA WOMAN. CUT-LIKE SCARS.

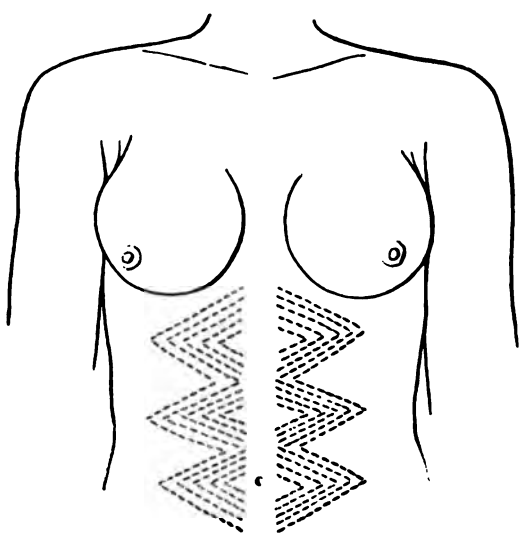


FIG. 220.—TATTOOING OF AN USSUKUMA WOMAN. SCARS LIKE CUTS AND POINTS.

are allowed to hang down, so that one side of the body remains wholly uncovered. Sometimes they are wound

round the hips. Women do the same, but occasionally they wear, as in Sengerema, aprons of skin in addition; these are specially prepared and adorned with glass or iron beads (Fig. 221). Children mostly run about quite naked, or wear round the loins small aprons adorned with beads or rattles (Fig. 222).

FIG. 221.—WOMAN'S ORNAMENT, SENGEREMA. (III. E., 5631.)

As a protection against sharp stones, etc., the Wassukuma make thin sandals of skin, which are tied with straps to the feet (see photograph Makongolo, Fig. 213).

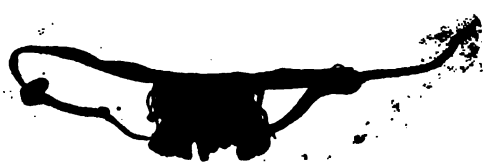


FIG. 222.—CHILD'S RATTLE APRON, SENGEREMA. (III. E., 5632.)

Arms.

The Wassukuma are not specially skilful in the manufacture of arms. They make a great variety of spears, so that it is impossible to talk of any special type of that weapon. They are mostly long, badly-forged spear-heads, fixed to a wooden shaft, which is also often of inferior workmanship. The spear-heads mostly exhibit a mid-rib without blood-courses; the iron shoe fitted on has every variety of shape—round, quadrangular, flattened in the middle or at the end, etc. (Fig. 223). In Sengerema and Nera they still frequently use ancient Wataturu spears, with long, broad blade, inserted into the shaft, and then firmly bound with leather thongs. The weight of the shaft is often increased by heavy iron spirals being attached to it; the iron shoe fitted on is very short. It

Spears.

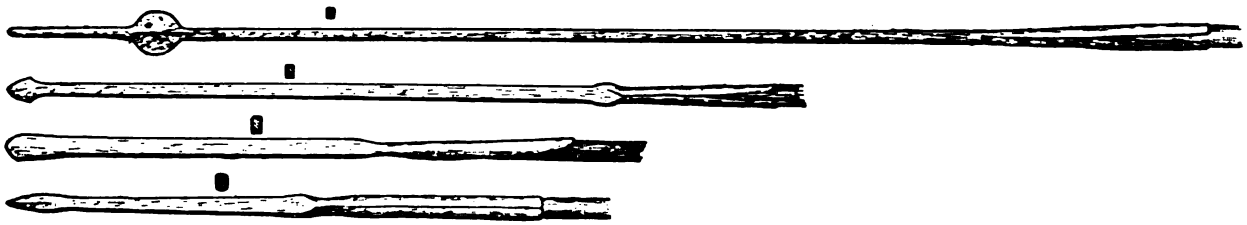


FIG. 223.—SPEAR-HEADS. (One-sixth natural size, III. E., 5608, 5592, 5624, 5623)

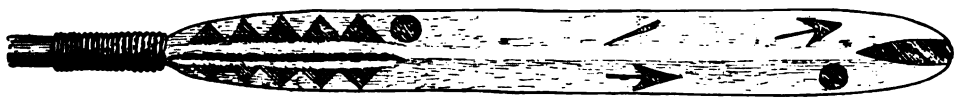


FIG. 224.—OLD WATATURU SPEAR. (One-sixth natural size.)

FIG. 225.—SPEAR. (One-eighth natural size, III. E., 5600.)

FIG. 226.—SPEAR. (One-eighth natural size, III. E., 5609.)

was a favourite practice of the Wataturus to engrave small designs, such as arrowheads, circles, or other forms, on the blades of their spears (Fig. 224). In Mondo I secured the spear depicted in Fig. 225. For the

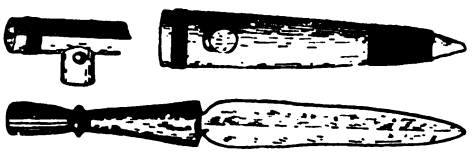


FIG. 227.—KNIFE. (One-third natural size, III. E., 5549.)

elephant-hunt, when it was still a flourishing occupation, they used a special spear, with a short, stout wooden shaft, a long stem, and a short, clumsy spear-head (Fig. 226).

The metal for their iron industries the Wassukuma

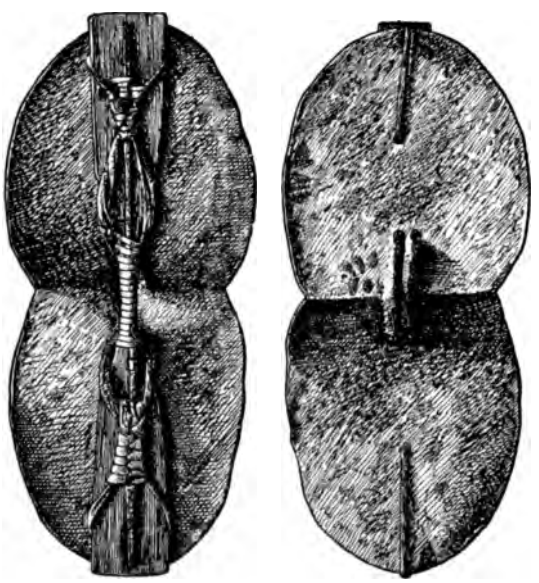


FIG. 228.—SHIELD FROM SENGEREMA. (One-eighth actual size, III. E., 5628.

FIG. 229.—SHIELD FROM SENGEREMA. (One-sixth actual size, III. E., 5629.)

import from Ussindja in the shape of iron hoes (see p. 111). Out of these they manufacture their smaller tools, such as knives, etc. For a goat they obtain five hoes; and if the animal is large and handsome, such as

FIG. 230.—SHIELD FROM NERA. (One-eighth natural size, III. E., 5594.)

FIG. 231. ARROWS. (III. E., 5611.)

the so-called Massai goats, it will fetch eight hoes.

Knives.

The small knives (Fig. 227), which are not unlike those used on the western shore of the lake, are mostly carried in the hair or on the upper arm. In addition to these, they use small blades for shaving, etc., and larger, sickle-shaped choppers for hewing off branches, etc.

Shields.

Shields are not often met with in Northern Ussukuma, but are more common in Sengerema and Nera. They are not very large, and made of tough leather, formerly mostly of buffalo hide (Figs. 228 and 229). Occasionally they hang on them all sorts of ornaments and *daua*, or small blocks of wood for lighting fires (Fig. 230).

Arrows.

The arrows are rather long, and sometimes poisoned; the point is short, and the stem is inserted into a wooden block, which is smeared with the poison. This wooden block with the arrow-point is fitted into the wooden shaft of the arrow, and secured with sinews

tied round. The feathering of the arrow is three-winged, the vanes being fastened to the shaft with thin strips of bast; the notch is slightly wedge-shaped (Fig. 231). The Wassukuma do not use any quivers, but carry their arrows in their hands; the bows are small, and of inferior workmanship.

War.

The Northern Wassukuma are not very warlike; the people of Nera, Sengerema, and Mondo, on the contrary, are all the more addicted to war. The Muanza station received on one occasion from the people of Ntusu a bundle of new arrows as a symbol of declaration of war, with the intimation to come to them, as they were ready for waging war. In Sengerema the men wore during battle a peculiar ear-covering of leather set with cowrie-shells, which hung down from the head over the ears, and was intended to deaden the loud report of the European firearms (Fig. 230).

Agriculture.

In Ussukuma men and women are equally engaged in field-work; cattle are usually tended by boys. A Sultan may have as many as 100 wives; a common mortal, no more than five. The women do not play as subordinate a rôle in family life as they do in some other tribes, but naturally take no part in public affairs, whilst with other races the sole occupation of the men is smoking, eating, drinking, war, or at most cattle-driving; the Msukumamen share the labour of the field with their women. The husband goes out into the field in the early morning, and the wife attends to the house and cooks her husband's food. When that is ready she brings it him, and then relieves him from the labour in the field.

Social Position of Women.

Tobacco.

The Wassukuma are fond of tobacco, which they smoke in black clay pipes with a short stem, and, like all other negroes, they are strongly addicted to taking snuff. To make snuff, the tobacco is

pounded between stones, then ground and kept in small gourd bottles, which are worn round the neck or in the hair (Fig. 232). Hemp (*bhangi*) is also indulged in in Ussukuma, mostly in Nera.

FIG. 232. SNUFF-BOX. (One-third natural size, III. E., 5580.)

The Wassukuma manufacture various kinds of musical instruments. I had a fife made from the neck of a calabash (Fig. 233); both ends

Music.

FIG. 233.—FIFE. (One-half natural size, III. E., 5881.)

were open, and were closed alternately by the fingers of the right and the left hand; the blow-hole was in the middle. In Fig. 234 a very peculiar signal instrument is depicted; it was made in Massansa, and consists of a tube of *mtama* and a sounding-funnel made of a calabash; the blow-hole is on one side of the upper end of the *mtama* tube; its sound is not unlike that of an Alpine horn.

There are also in use many other signal-horns made of beautifully wound horns of the koodoo antelope; they are most commonly obtained in Ntusu (Fig. 235). In addition to these instruments the Wassukuma also possess stringed instruments and drums. The former have a long hollow sounding-board of wood over which the strings are stretched. The handle is carved into the figure of a woman richly adorned with apron and all kinds of

Signal-horns.

Guitars.

FIG. 234.—SIGNALLING INSTRUMENT. (One-eighth natural size, III. E., 5620.)

ornament (rings of copper wire round the ankles, brass spirals round the lower arms, chains of beads round the neck and in the hair, tattooings, etc.—Fig. 236). The musician is seated on the ground and holds the sounding-board pressed against his feet, his fingers working the strings in accompaniment to his song, which is mostly of an erotic character. The drums are not very large, and mostly terminate in a tapering bottom (Fig. 237); they are covered with skin and beaten with wooden drum-sticks. Other smaller drums (Fig. 238) are covered with lizard-skins and beaten by hand. In the open places of the villages men can be often seen playing games on the well-known boards.

Drums.

Rattles for beating time or making a noise generally

FIG. 235.—ANTELOPE'S HORN, USED AS A SIGNALLING INSTRUMENT.
(One-eighth natural size, III. E., 5606.)

are made of hollow gourds filled with little stones; they are made use of in medicine-making and in dancing. On the occasion of a certain festival, I saw about fifty boys squatting on the ground, who crazily shook their rattles to and fro and made a most hideous noise; women danced to it, one in front of each boy.

Rattles.

Dances and songs are very popular in Ussukuma, and both can be witnessed almost every evening, the Wassukuma being, as a rule, a very merry folk. Usually a drummer is seated in the middle, and a crowded circle of men and women dance round him. The dancers move forward by jerks, and twitch their shoulders spasmodically. For war-dances in grand style hundreds of men arrange themselves in files of five or

Dances.

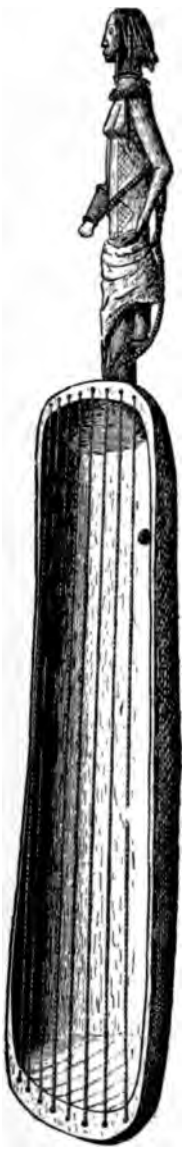


FIG. 236.—STRINGED INSTRUMENT. (One-fourth natural size, III. E., 5618.)

FIG. 237.—DRUM FROM USSMAU. (III. E., 5590.)

(One-sixth natural size.)

FIG. 238. — HAND DRUM FROM USSMAU. (One-sixth natural size, III. E., 5591.)

six, led by the Sultan. Singing, he begins slowly to move forward, and the whole troop follows singing incessantly and holding aloft sticks, clubs, and lances.

When the warriors return from the field or from the march, they are welcomed by their wives with the widely-known trill with the tongue, which they accompany by pelting their husbands with grains of rice, and for those occasions they smear their faces with white paint.

All work is customarily accompanied by song. When the men employed at the Muanza station were carrying stones or grass, one man ran regularly in front, or behind, or by the side of the men, singing and dancing to them, and the men joining in to form the chorus. If the number of labourers was great, the songs, which were tinged with melancholy, sounded melodious in spite of their monotony.

Songs.

The following is a sample of such a little melancholy song. It was sung daily by a Msukuma, who had travelled to the seashore and was now returning to his distant home by the lake. Every morning, ere he took up his load, he placed his hands to his mouth, so as to increase the volume of sound, and cried, directing his voice towards the Victoria Nyanza :

'Kabule, kabule, keiaga, kabule, kwa majo : pshagula ! nizere !'
'Wind, wind, carry, wind, to mother : sweep ! I'm coming !'

'Tongaka, keiaga, kabule, kwa majo : pshagula ! nizere !'
'Precede, carry, wind, to mother : sweep ! I'm coming !'

And when after weeks of travelling he had come near his native village, he suddenly heard from an enclosure the familiar exulting trill, and an old woman rushed out and locked in her arms the son whose voice she had recognised. The little song and the tender meeting are assuredly not devoid of a certain kind of poetry.

In Ussukuma both men and women are busy with wicker-work, and not uncommonly baskets of stout withes can be seen, neatly and closely woven and of

enormous size. The smaller specimens are not unlike those of Ussindja, and are marked similarly with patterns of caterpillars and triangles. They also make plates, cups, little water-tight baskets for drinking, and large baskets, mostly of brown colour and of every conceivable shape (Figs. 239 and 173, Nos. 1, 2, and 6). They also use for drinking-vessels all sorts of bowls made from bottle gourds or large gourd bottles. These latter are sometimes adorned with designs in Unyamwesi fashion (Fig. 240). In Nera

Wicker-work Baskets.

FIG. 239.—BASKET FROM MUANZA. (III. E., 5584.)

I secured a milk-pot of carved wood, probably of Wahuma origin (Fig. 241). The string required for their various industries the inhabitants manufacture themselves, and in Mondo it is wound up into stout rolls (Fig. 242). For small articles they manufacture pretty boxes of bark marked with figures (Figs. 243 and 244). This is a very common practice with the Wanyamwesi. Weaving has not yet been introduced into Ussukuma proper, but the skilfully-woven coverlets of Unyamwesi are well known. I secured coverlets beauti-

fully woven on large looms by special workmen in Karitu, on the way from Tabora to Muanza.

Superstition and magic play an important part in

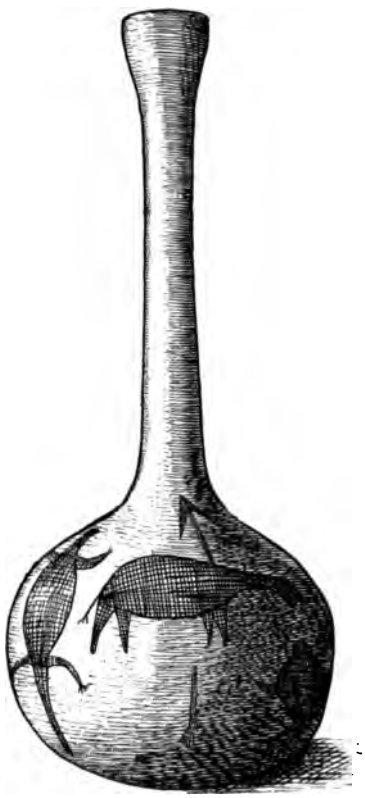


FIG. 240.—GOURD FLASK. (One-fourth natural size, III. E., 5566.)

FIG. 241.—MILK-VESSEL FROM NERA. (One-fourth natural size, III. E., 5597.)

FIG. 242.—ROLL OF STRING FROM MONDO. (One-sixth natural size, III. E., 5603.)

Ussukuma. We have already mentioned the divination by fowls (pp. 147-48). If a man or an ox dies, at once accusers are at hand charging somebody with being the cause of death. Whilst I was staying in Nyegezi, it frequently occurred that lions broke into the enclosures and carried off women in broad daylight. This also was laid to the charge of men, who were accused of having, in the shape of lions, engaged in the business of women-stealing. It

Superstitions. Magicians.

required no small effort on my part to save the accused from the wrath of their countrymen and from certain death.

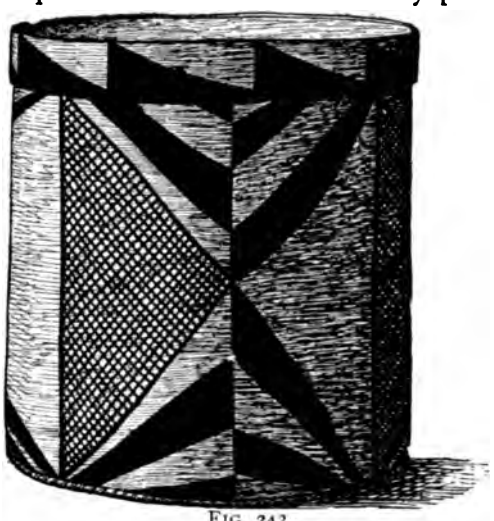


FIG. 243.
(One-fifth natural size, III. E., 5582.)

The most important tasks of the medicine-men are to make rain and to drive away the locusts. With all sorts of hocus-pocus the magicians try to attract rain, and for that purpose they carry on a leather girdle a great variety of vessels filled with *daua*. The people hold these

Rain-makers.

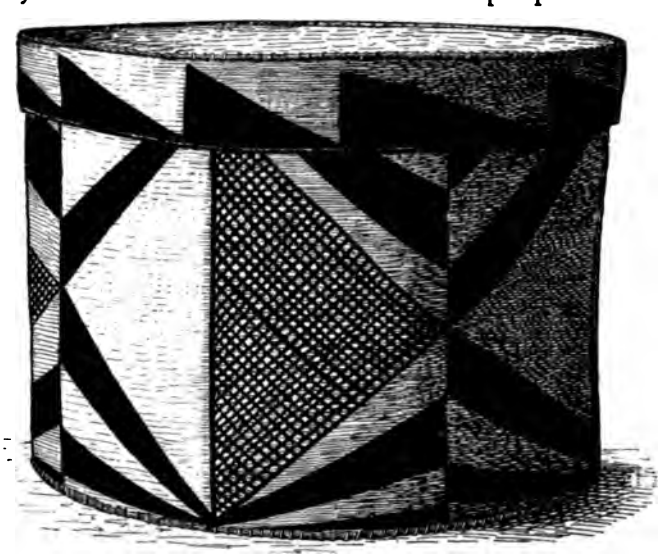


FIG. 244.—BARK BOX. (One-fourth natural size, III. E., 5582.)

medicine-men in high respect; but if a magician is not to forfeit his reputation he must, of course, be successful.

If the drought lasts a long time, the people call upon their Sultan to complain of the drought and to beg for rain. He now goes in search of a magician, and orders him to bring rain. Such a command is more easily given than executed, and there is nothing left to the medicine-man but to vanish hastily, unless some god comes to his assistance, and sends the much-desired rain. This occurs repeatedly, till at last rain falls, to the great credit of the last man called in. He is now a 'made' man, and receives large gifts, such as 100 goats, etc.

The negroes believe that the hideous swarms of locusts which have so fearfully devastated the interior of the country are nothing but *daua* or magic of the white men. Their argument is: 'Before the white men had arrived there were no locusts; with them the locusts came to devour our fields.' The rain and locust question is part and parcel of the Sultan's government. He, too, must know how to make rain and drive away the locusts. If he and his medicine-men are unable to accomplish this, his whole existence is at stake in times of distress. On a certain occasion, when the rain so greatly desired by the people did not come, the Sultan was simply driven out (in Ututwa, near Nassa.) The people, in fact, hold that rulers must have power over Nature and her phenomena.

I was shown, at the village of a subordinate Ussukuma chief, a very original apparatus for making rain. At the entrance to the village lay a flat stone hollowed out, and in the cavity lay two largish stone balls, and behind the stone two pots were buried in the ground (Fig. 245). The magician collects in the wood the sacred herbs, which he alone is allowed to know; these are placed in the hollow of the

Apparatus for Rain-making.

FIG. 245.—APPARATUS FOR RAIN-MAKING.

stone, beaten small with the stone balls, and mingled with water. Next the *daua*, already prepared, is placed in two pots, and now the rain cannot fail to be attracted. My informant assured me with pride that 'he was a great rainmaker.'

The Wassukuma have some notion of God, whom they call Rimi. They believe that He is kind, and lives in heaven. This is the sum total of their theology. In Ntusu I came across a somewhat more advanced notion of the Deity, which is said to be held also by some Massai, and may possibly have been brought by them to Ntusu. Every day, if the Ntusu come out of their hut at sunrise, they fall on their knees, strike the palms of their hands together, and 'pray,' raising their eyes to heaven, and repeatedly exclaiming: 'Mungu ntuyalie!' (God give kind word!)

God.

In Sengerema the chieftain in war takes a wooden vessel before the battle, drinks out of it, and sacrifices a libation to the gods.

Along with the good God the Wassukuma acknowledge also an evil spirit, the devil. Between him and the medicine-men there are intermediate powers, who endeavour to thwart the evil spirit, and who, for example, carry the patient to the physician. One of my men, who had a swollen leg, had one night suddenly vanished without leaving a trace, and all that could be discovered was that he had been carried off, and everybody professed ignorance of his whereabouts. But when, after stern investigation, I commanded that the sick man should be produced, he was suddenly discovered in a hut, where he was being treated by medicine-men, from whom healing was expected, and the white men's medicine was distrusted. After a few days the sufferer died.

Devil.

The Wassukuma form small figures of clay to serve as idols or fetishes (Figs. 246, 247). Some are formed of

wood, in the shape of sticks or small human bodies (Figs. 248, 249). In addition, they carry about with them various sorts of *daua*, as, for example, on the western shore, where they are kept in antelope horns, and either carried about or retained in the huts. A rarer kind of fetish is placed in a wooden framework, and made use of by medicine-men (Fig. 250).

FIG. 246.—MALE FIGURE, OF CLAY. (III. E., 5570.)

FIG. 247. — FEMALE FIGURE, OF CLAY. (III. E., 5568.)

FIG. 248.—FETISH-STICK. (One-sixth natural size, III. E., 5572.)

Formerly chieftains used to have power of life and death over their subjects, but this came to an end with

the advance of civilization and the presence of Europeans. If a Msukuma was guilty of disobedience to his ruler, or

FIG. 249.—FETISH. (One-fifth natural size, III. E., 5621.)

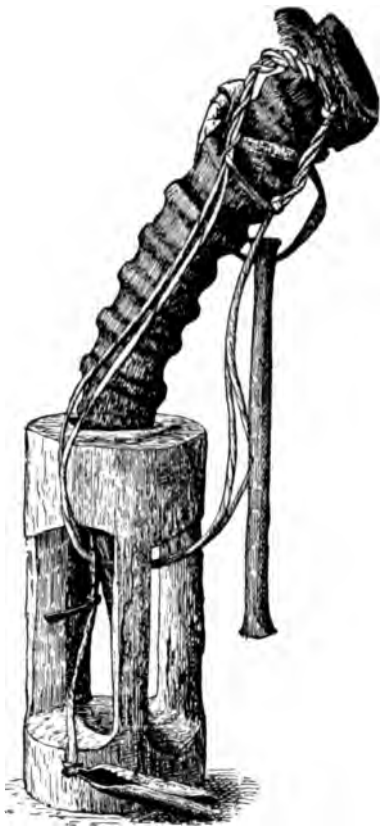


FIG. 250.—DAUA-STAND. (One-fourth natural size, III. E., 5573.)

of some action which the ruler considered wicked and punishable, he was condemned to death, and the penalty

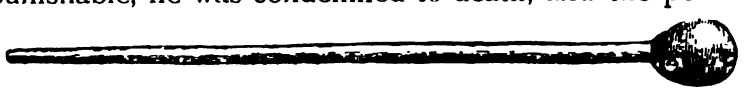


FIG. 251.—CLUB FORMERLY USED AT EXECUTIONS. (One-tenth natural size, III. E., 5577.)

was inflicted with blows from a heavy club upon the back of the head or the neck (Fig. 251).

If an Ussukuma youth has cast his eye on a maiden of his race, he first applies to her father, and comes to terms

with him about the price of the Ussukuma damsel. The common price for a wife is about thirteen head of cattle; Sultans, who naturally select the handsomest women, pay about fifty head of cattle, or a corresponding number of goats. The handsome Wahuma women are in great demand, and consequently command an especially high price. When father and suitor are agreed about the pecuniary value of the maiden, the former receives the price, and the latter is owner of the woman. If, however, it turns out that he is not to her taste, and that she refuses to follow him, then the father either restores the cattle he has received or, if he is hard-hearted and avaricious, he allows the suitor to carry his daughter off by force. If the young man finds favour in the eyes of his beloved, then the marriage is celebrated with much rejoicing and feasting, which is heartily indulged in for four or five days.

Marriage.

If a woman's love to her husband grows chill, or if she bestows her affection on another man, then the husband takes hold of the adulterer, and hales him before a *manangwa* to be judged, who generally condemns the guilty to pay to the aggrieved husband five head of cattle. But if this proves unavailing, and if the illicit intercourse between the woman and her paramour is continued, then the outraged husband not uncommonly avenges himself on his rival by running his spear through him. In such a grave case the matter is submitted to the Sultan for his adjudication.

Adultery.

The number of wives a Msukuma may possess varies between one and a hundred, according to his wealth. As a rule, however, it is considered that a common *chensi* (peasant) may own five wives, whilst a Sultan may be the happy possessor of a hundred beauties. At the present time the wealth of chieftains is so reduced that they can no longer indulge in the luxury of very many wives.

After the woman has presented a new member of the

family to her husband, it is customary for her to remain indoors for four days; on the fifth she sallies forth, collects twigs for a *daua*, and with them lights a fire in the hut, and places the new-born child near it Thereupon the woman's mother takes a hoe, and with it mimics the action of ploughing before the door, to keep out the evil spirits. This is reported to be a very ancient practice. Birth.

During the birth of the child the husband either remains indoors or, if he is the happy owner of many wives, he visits their hut.

A strong woman needs no assistance in childbirth; a delicate or feeble woman is assisted by a number of her female friends, who perform the *daua* practised in all similar cases.

The new-born child is washed in warm water, and then swathed in cloths or rags. Festivities, dances, etc., are not observed with a birth.

It is not the custom in Ussukuma to bury the dead within the huts, but all the Wassukuma, young or old, are interred outside the dwellings. Neither do these people observe the practice of other tribes of simply throwing their dead in the bush, to be devoured or dragged away by the numerous prowling hyenas, but every deceased person is buried by his relatives. At the grave of a Sultan a bullock is killed, and its skin is spread over his body. When the assembly of mourners have eaten the meat, the grave is closed. The Sultans of Muanza have a burial-place of their own, and a separate place of interment is set aside for the common mortals of that tribe. Even if the deceased is not a member of a family of distinction, still, a bullock is killed at his grave; or if his relatives are not rich enough to afford such a sacrifice, then a goat or a sheep takes the place of the larger animal, and the ceremonies are the same as those observed at the grave of a Sultan. The usage of placing Death.

food in the grave, to be used by the dead on his long journey, is not followed in Ussukuma.

I ought to observe that the descriptions of the above usages, practices, laws of succession, etc., are based partly on my own observations and partly on communications made me by several Sultans.

In concluding the description of Ussukuma, I wish yet to mention some remarkable stones that are to be found on the shores of the lake. On a space of about 60 yards

FIG. 252.—STONES.

in diameter there lay scattered about a quantity of large and small dark-coloured stones, with peculiar designs on the surface. At first sight they might be mistaken for engravings made by hand. In the black stones there were various kinds of shallow depressions, forming peculiar diagrams. In places they stood out in light colour against the dark background, and I take them to be weather-eaten veins of quartz. In no other spot in the country are such stones to be found, except here in Deke Bay.

CHAPTER VIII.

USHASHI AND THE KINDRED TRIBES OF THE MASSAI FROM IKOMA AS FAR AS NGOROINE.

A BROAD and mighty steppe of grass and bush extends from the south-eastern corner of Speke Gulf, and reaches in the east as far as Ikoma and Elmorow, and in the north up to the Baridi Mountains. This region is uninhabited and is traversed by the river Mbalageti, which is mostly a dry water-course in the rainless season, and near the Baridi Mountains by the river Ruwana, which contains long tracts of water even in the dry seasons. For a lover of the chase this region is a perfect Eldorado, so numerous is the game it harbours: zebras, giraffes, gnus, ostriches, rhinoceroses, and, above all, antelopes of every variety, people the country in boundless numbers.

At the Baridi Mountains the ground ascends abruptly and steeply to a considerable height, and the upper hinterland exhibits the character of a mountainous region, in which knolls, gullies, and valleys alternate in rich succession. The mountains descend as steeply to the west and to the east as they do to the south, but northwards the highlands extend as far as the river Mara-Dabash. The inhabitants of the country call themselves Washashi. Sultan Kitereza has his seat in the western part of the Baridi Mountains; by birth a Muyamwesi, he now rules over a part of this district inclusive of Katoto. The other Washashi acknowledge no chieftain, but every

village community is autonomous. However, in the Ikiju district, in the vicinity of the mighty Chumliho Mountain, a certain magician had, by the exercise of his craft, acquired dominion of a kind over his countrymen, but he afterwards was killed in battle.

It must, no doubt, be conceded that Ushashi is a country of great natural beauty, and must be exceedingly fertile. Whithersoever I turned my footsteps, I came upon stacks of corn, etc., and upon full granaries. The cattle, too, found abundance of food in extensive pasture-grounds, nor is there a lack of clear water in brooks and pools. A march through these regions in the African spring is simply glorious: far and wide the steppe is covered with short fresh grass, the bush is adorned with new verdure, the beautiful contours of rocks and mountains are clad with grass or woodlands, and amidst them lie scattered romantic valleys with rocks, mountain knolls, villages, fields, and clear purling brooks. East of the Chumliho Mountain the steppes resume their sway till Nata is reached, where they once more are replaced by mountain ranges. These extend from south to north, and are the homes of the Massai and their kindred; further to the east lies the great country of the Massai. The Washashi keep themselves fairly distinct from the Massai, although they have adopted many of their ways. If the question is asked, Do the Washashi speak Kimassai? the answer is invariably given, No; they speak Ki-Ushashi. I am not inclined to believe that the Washashi are related to the Wassindja, but rather hold that they have received some other Hamitic influence from the north. The differences between the two tribes in manners, customs, and productions are too numerous to admit of any theory of kinship.

Soil.

It was asserted also that those who spoke Kisindja could converse with the Washashi; but my own experience does not bear out this statement,

Language.

as on my repeated journeys in Ushashi my black men understood most of the Kisindja men, but not one of them was able to converse with the Washashi.

The Washashi had of late been a predatory warlike people, and the chieftain Kitereza alone was peaceable; all others kept aloof from European influence, and often fell upon and massacred whole caravans that were merely crossing the country to purchase ivory in Ugaya. Access is easier from the east, from Kilimandjaro.

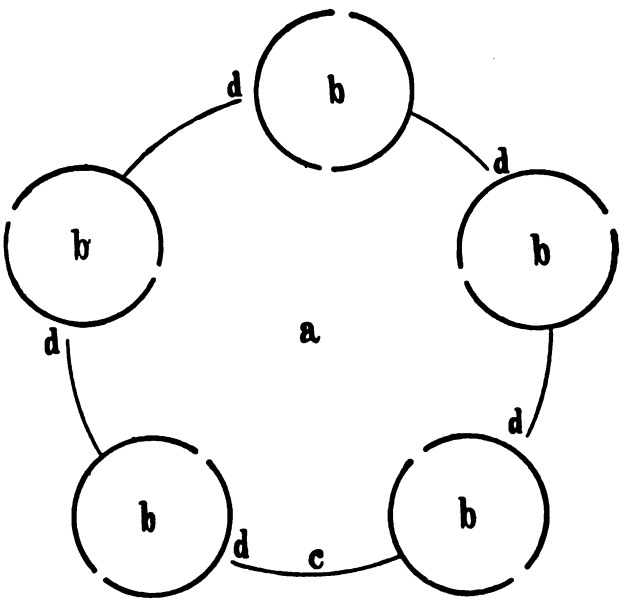


FIG. 253.—GROUND-PLAN OF A VILLAGE.
a yard; *b*, huts; *c*, thorn hedge; *d*, narrow exit for cattle.

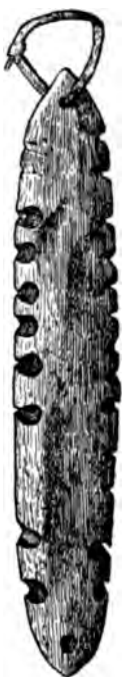


FIG. 254. WOOD FOR MAKING FIRE BY FRICTION. (One-third natural size, III. E., 5684.)

The country of Ushashi is densely peopled; the huts are built either singly, leaning against rocks, or ensconced in gulleys or high up between fastnesses, or else they form collections, which constitute small village communities. Both kinds of settlements are protected by high hedges of euphorbia or thorns; even within the villages the separate dwellings are surrounded by hedges. Behind and by the side of the

Villages.

huts stand the numerous granaries which testify to the people's wealth in fruits of the field. In smaller hamlets the structure described on page [illegible] (Fig. [illegible]) is adopted. In Ushashi there are also made in the connecting hedge small openings for the cattle.

In Somba, between Ushashi and Ngoroine, I came across villages built on the mountain slope and strongly fortified. Along the upper edge the village was protected by dense thorn bushes, whilst the lower edge and the two small flanks were bounded by stone walls some 5 feet high, 3 feet broad, and upwards of 800 yards long. In one place I even saw three such walls one behind the other. Entrance to the village was effected through a narrow passage in the wall which was protected by thorn bushes, and the huts in the village were also surrounded by very dense thorn bushes, which in places overtopped the hut. It was not uncommon to find no entrance or exit to the hut, and to advance so much as a single step in that 'village' was a matter of utmost difficulty.

Walled Villages.

The separate huts resemble somewhat those of the Wassukuma in plan and structure. The pointed grass-covered roof rests on a cylindrical body and projects a little beyond it. In the interior, in the districts of Ngoroine, Ikoma, and Satenaki, the centre of the roof is supported by an upright post. The huts are small and dirty; the low door leans against a threshold, and can be closed with a bludgeon. In the interior the wall is covered with clay, and the whole space is divided by wicker-work into compartments for men and cattle. The fireplace is within the living-room, and to light a fire the Washashi use small boards with holes, within which they twirl round little sticks, which they carry about fastened to their arms or to their clothing of skins (Fig. 254).

Hut.

Fireplace.

The bedstead is mostly spread on the ground; the

neck rests on a wooden support (Fig. 255), and sometimes small wooden chairs or footstools are met with (Figs. 256, 257). Large baskets plaited of rushes, the interstices of which are filled up

Bedstead.

FIG. 255.—NECK-SUPPORT.
(One-fourth natural size, III. E., 5790.)

FIG. 256.—STOOL.
(One-fourth natural size, III. E., 5840.)

with cow's dung, are used for storing *mtama;* these are placed within the huts on the ground, or on a raised

FIG. 257.—FOOTSTOOL.
(One-fourth natural size, III. E., 5788.)

FIG. 258.—GRANARY.

framework beneath the roof. The grain is stored in large baskets 8 to 10 feet high. These are placed outside the huts on a framework of stakes, and are closed with a roof-like covering (Fig. 258).

The Washashi are industrious cultivators of the soil, and are especially fond of pig-nuts and *mtama*. They also grow quantities of gourds, *mhogo*, sweet potatoes, and tobacco. Of *mtama* they brew *pombe*, which is kept in large jars. They drink this beverage through peculiar long, flexible sucking-tubes, to one end of which a small iron sieve is fitted (Fig. 259). These sucking-tubes are kept in long bamboos or in *mtama* stalks, which are adorned with pretty designs (Fig. 260). To turn over or lay hold of the *mtama* blades on the field they use wooden forks (Fig. 261); the ripe corn is threshed on the ground with wooden mallets (Fig. 262). The seed is generally strewn in long lines, and the furrows are more than 3 feet in depth, which renders it difficult to pass over such ploughed ground.

Agriculture.

Pombe.

Sucking-tubes.

The mattocks used in the field in Ushashi and Ngoroine are small iron hoes tied to a wooden handle (Fig. 263),

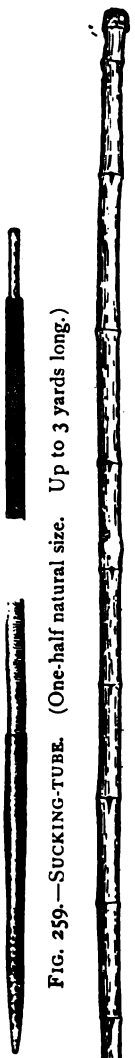


FIG. 259.—SUCKING-TUBE. (One-half natural size. Up to 3 yards long.)

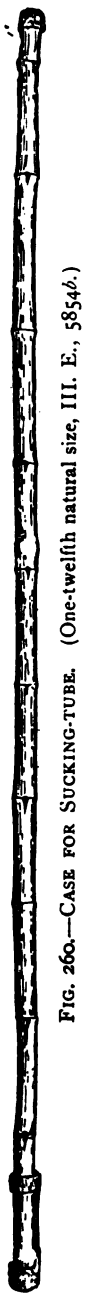


FIG. 260.—CASE FOR SUCKING-TUBE. (One-twelfth natural size, III. E., 5854*b*.)

FIG. 261.—GRAIN-FORK. (One-eighth natural size, III. E., 5686.)

or inserted into a wooden haft (Fig. 264). The mattock-blades are wrought in the country; the metal is imported (Fig. 265). The medicine-men make use of small mattock-blades to hoe in the fields in execution of their magic charms. Axes with heavy blades (Fig. 266), or holing axes, are used for chopping off branches, twigs, etc. (Fig. 267).

Mattocks or hoes.

Axes.

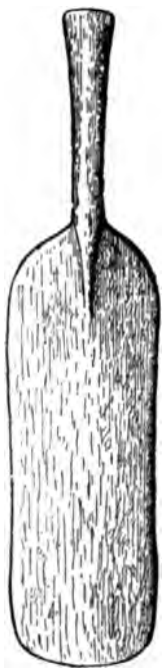


FIG. 262. — GRAIN-BEATER. (One-fifth natural size, III. E., 5852.)

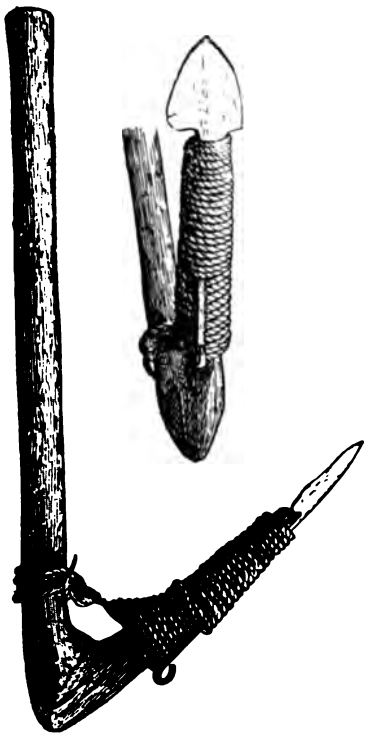


FIG. 263. — AGRICULTURAL MATTOCK. (One-fourth natural size, III. E., 5785.)

Every suitable material is employed for the manufacture of ornaments, which play an important part in Ushashi and Ngoroine. In the former country it is the fashion to wear, round the chest or neck and hips, a great number of plaited rings of bast, like a bandoleer, to which small brass cylinders are tied

Ornaments.

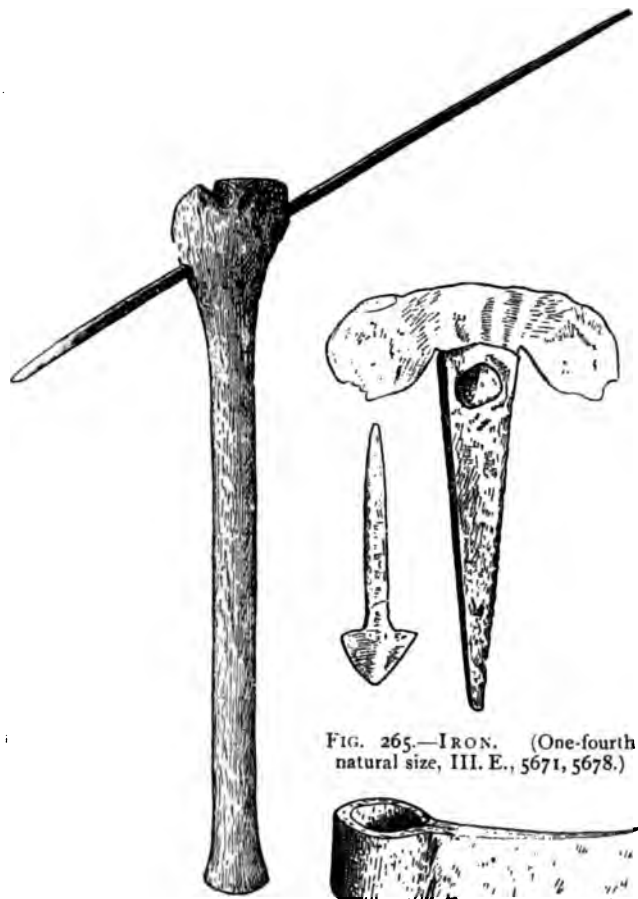


FIG. 264.—AXE FROM SATENAKI. (One-fourth natural size, III. E., 5861.)

FIG. 265.—IRON. (One-fourth natural size, III. E., 5671, 5678.)

FIG. 266.—BLADE OF HATCHET. (One-fourth natural size, III. E., 5830.)

FIG. 267.—TWO-EDGED AXE. (One-fourth natural size, III. E., 5659.)

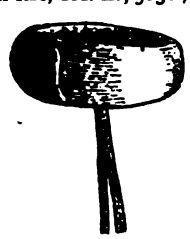


FIG. 268.—ORNAMENT. (One-third natural size, III. E., 5721.)

in rows. Sometimes they put on numerous cords with all sorts of beads of glass or iron, or little discs of

ostrich eggs, or of the conus (Fig. 268). On these cords they also carry small pincers to pull out eyelashes or clean the nose (Fig. 269). The Washashi manufacture very pretty neck or ear ornaments, consisting of small or large linked iron chatelaines, sometimes sewn on leather straps (Figs. 270, 271). In the stretched ear-lobes they wear chatelaines on strips of leather set with beads, large plugs of wood (Fig. 272), or orna-

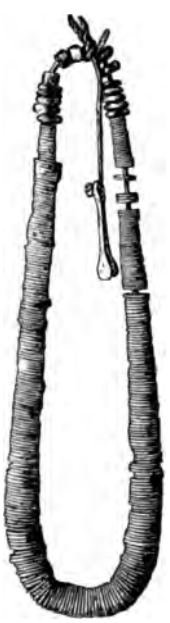


FIG. 269. — NECKLACE WITH PINCERS. (One-fourth natural size, III. E., 5712.)

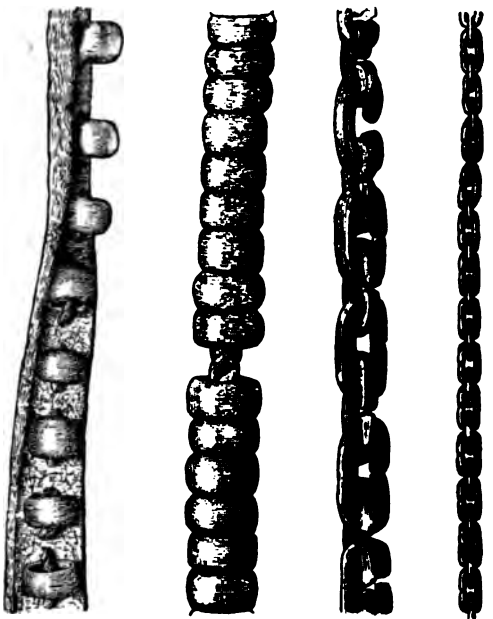


FIG. 270.—IRON ORNAMENTAL CHAINS. III. E., *a*, 5743; *b*, 5719; *c*, 5718; *d*, 5717.

ments of copper or brass (Fig. 273, *a* and *b*). The arm is decked out with bands of beads of iron, or with brass or iron rings (Figs. 274, 275). Ivory cuffs are not frequently seen. I obtained in Ushashi a bracelet of wood, wound round with spirals of brass wire, which resembles exactly those of Ugogo (Fig. 276). Round the calves of the legs the Washashi tie strips of leather adorned with iron beads and cowrie-shells, and set with

FIG. 271.—NECK ORNAMENT OF IRON BEADS. (III. E., 5720.)

FIG. 274.—ARM-BAND. (One-half natural size, III. E., 5730.)

(III. E , 5729)

FIG. 275.—ARM-RING. One-half natural size, III. E., 5728)

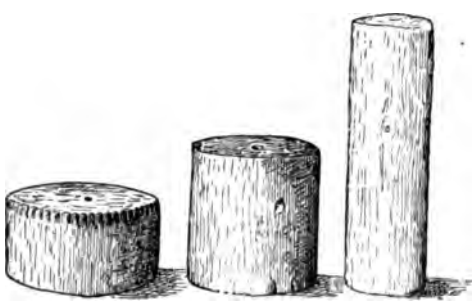


FIG. 272.—EAR-PLUGS.
(One-sixth natural size, III. E., 5858, *a*, *c*, *d*.)

a

(One-half natural size, III. E., 5863.)

b

(One-third natural size, III. E., 5857.)

FIG. 273.—EAR ORNAMENTS.

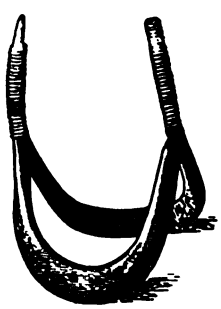


FIG. 276.—ORNAMENT FOR ARM. (One-third natural size, III. E., 5726.)

loud clanking iron bells, or else they wear some ornament of skin or hide (Fig. 277). For all kinds of head-ornaments, which are very popular, they use in Ushashi and Ngoroine mostly ostrich feathers, lions' manes, or colobus skins (Figs. 278, 279). The manes are worn on the heads like caps, so that the hair hangs low down all round, almost hiding the face of the wearer (Fig. 280). Sometimes the back also is covered with a large piece of

FIG. 292.

FIG. 277.

FIG. 277.—ORNAMENT FOR CALF OF THE LEG. (III. E., 5731, *a*, *b*.)
FIG. 292.—RATTLE GIRDLE. (III. E., 5700.)

ostrich-skin, to which the feathers still adhere. Fig. 281 exhibits the fashion of wearing the hair as well as the ornaments for neck and arms prevailing in Madjita Bay.

In Ushashi and Ngoroine they tie round the hips various sorts of narrow or broad leather girdles adorned with cowrie-shells (Fig. 282), also leather straps with strings of tablets made from the shells of ostrich eggs (Fig. 283), or girdles of rattles (Fig. 284). I noticed

several tools for daily use suspended from a girdle made of plaited strings of bast, and adorned with glass beads and with spirals of brass wire. These tools were: The lower friction-board for making fire, a small pocket made of skin, and a small needle-case for iron needles

FIG. 278.—HEAD ORNAMENT OF OSTRICH FEATHERS. (III. E., 5706.)

(Fig. 285). Some Washashi carry in their hands fans made of zebra-tail hair, as is done in Ussukuma.

Mode of wearing the Hair.

The hair of the head is shaven, except a round tuft on the crown, which is allowed to remain (Fig. 286, razor). The hair is dyed with a kind of red clay, and white horizontal strokes are painted across the forehead; the small hairs of the eyelashes are pulled out with pincers.

Tattooing is practised sometimes, circumcision always, all over Ushashi. The upper front-teeth receive a triangular shape, and the ear-lobes are greatly enlarged, after the fashion of the Massai. The bad yellow teeth of most of the Washashi struck me as specially repulsive. Tattooing.

FIG. 279.—BONNET MADE FROM SKIN OF LION. (III. E., 5709.)

The clothing of the Washashi exhibits as great a variety as do their ornaments, and if the men do not prefer to go absolutely naked, they put on garments of the most various kinds, which do everything rather than actually cover the body. The most common garments are skins, which are tanned soft and well scraped (Fig. 288), and worn like a toga round Clothing.

the shoulders. But as these skins are short, they mostly cover only the upper part of the body. Various tools of constant use are attached to the skins, such as pincers, materials for lighting fire, tobacco-pouch, etc. These skins are often very carefully prepared. The hair is removed, then they are made soft and pliable with grease

FIG. 280.—HEAD DECORATION OF COLOBUS SKIN. (III. E., 5709.)

and dyed red, and finally adorned with various beads and ornaments of iron (Fig. 289). For dancing they put on skins which are set with an abundance of beads or small discs formed of shells of ostrich eggs, and fringed with strings of wooden beads and of rattles made of pods containing seeds (Fig. 290).

As aprons proper they use small single or double heart-shaped bits of skin, tied with straps round the hip,

FIG. 281.—GIRLS FROM THE BAY OF MADJITA.

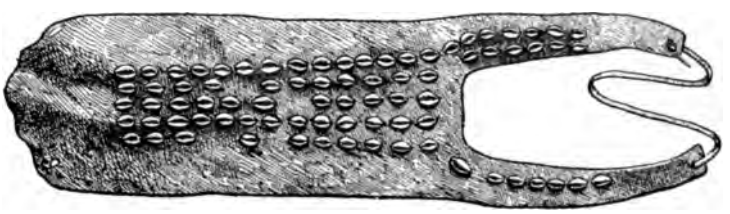


FIG. 282.—LEATHER GIRDLE. (One-eighth natural size, III. E., 5702.)

the back part serving as a cushion to sit upon. Another kind of leather apron is depicted in Fig. 292 (p. 185). Between Ngoroine and Ikoma the men are wont to go

about quite naked, but they wear a great mass of ornaments, and they smear hair and body with a red fatty dye.

FIGS. 283, 289.—SKIN MANTLE. (III. E., 5693.)

FIG. 284.—RATTLE GIRDLE. (III. E., 5699.)

FIG. 285.—GIRDLE WITH SKIN POCKET, FIREWOOD AND NEEDLE-CASE. (One-fourth natural size, III. E., 5705.)

The Washashi manufacture great quantities of arms and sharp instruments, the shape and form of which they

FIG. 286.—RAZOR. (One-half natural size, III. E., 5663.)

FIG. 287.—TATTOOING OF A MAN OF IKIJU.

FIG. 290.—DANCING APRON. (III. E., 5694.)

FIG. 294.—IVORY SPEAR. (One-tenth natural size, III. E., 5640.)

FIG. 288.—SCRAPER FOR THE SKIN. (One-fourth natural size, III. E., 5681.)

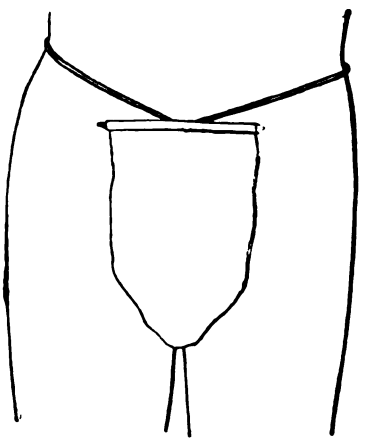


FIG. 291.—LOIN-GUARD. (One-eighth natural size.)

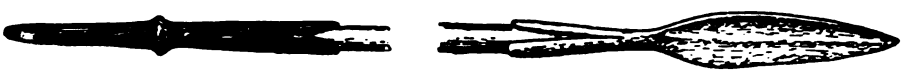
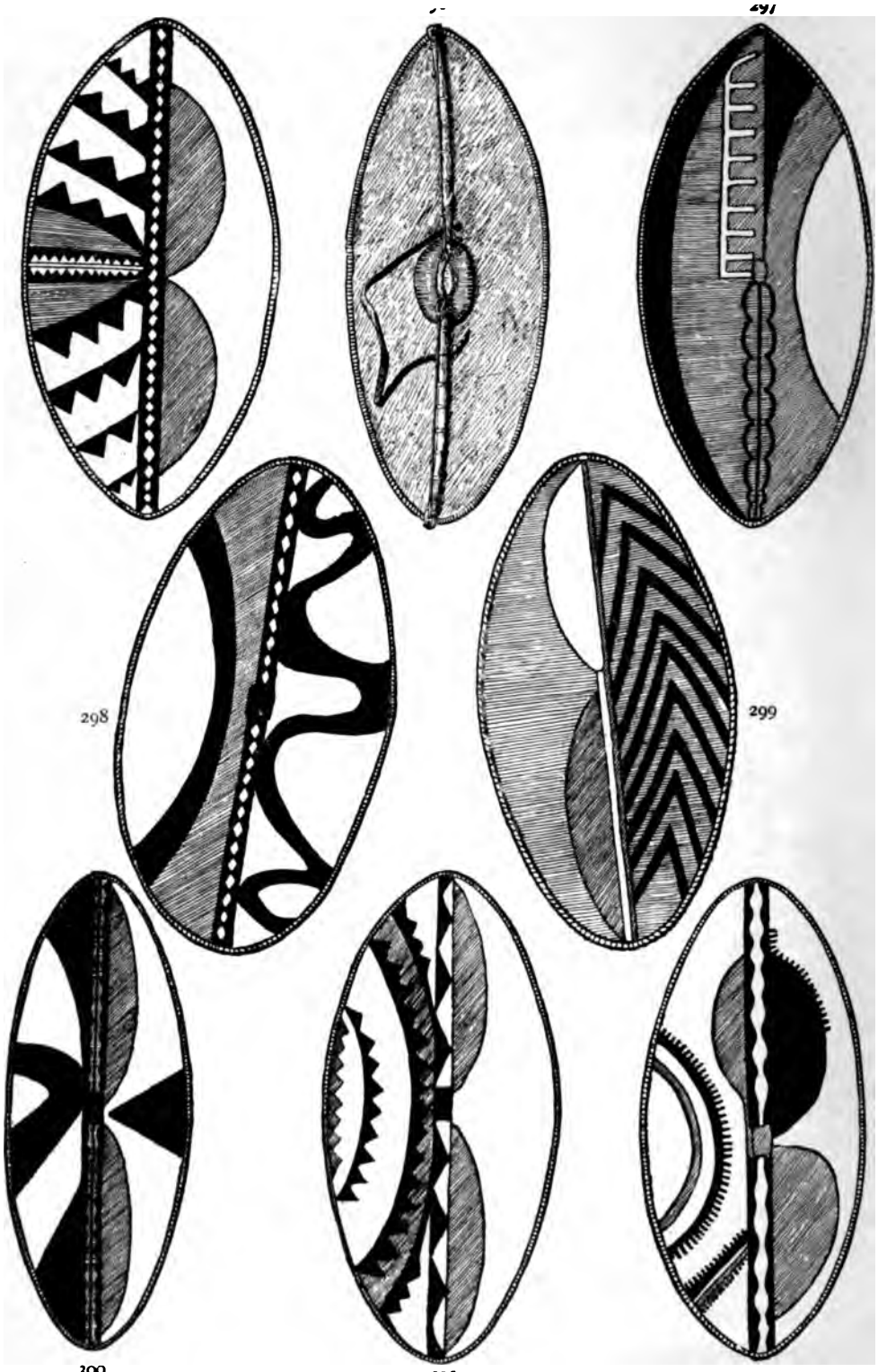
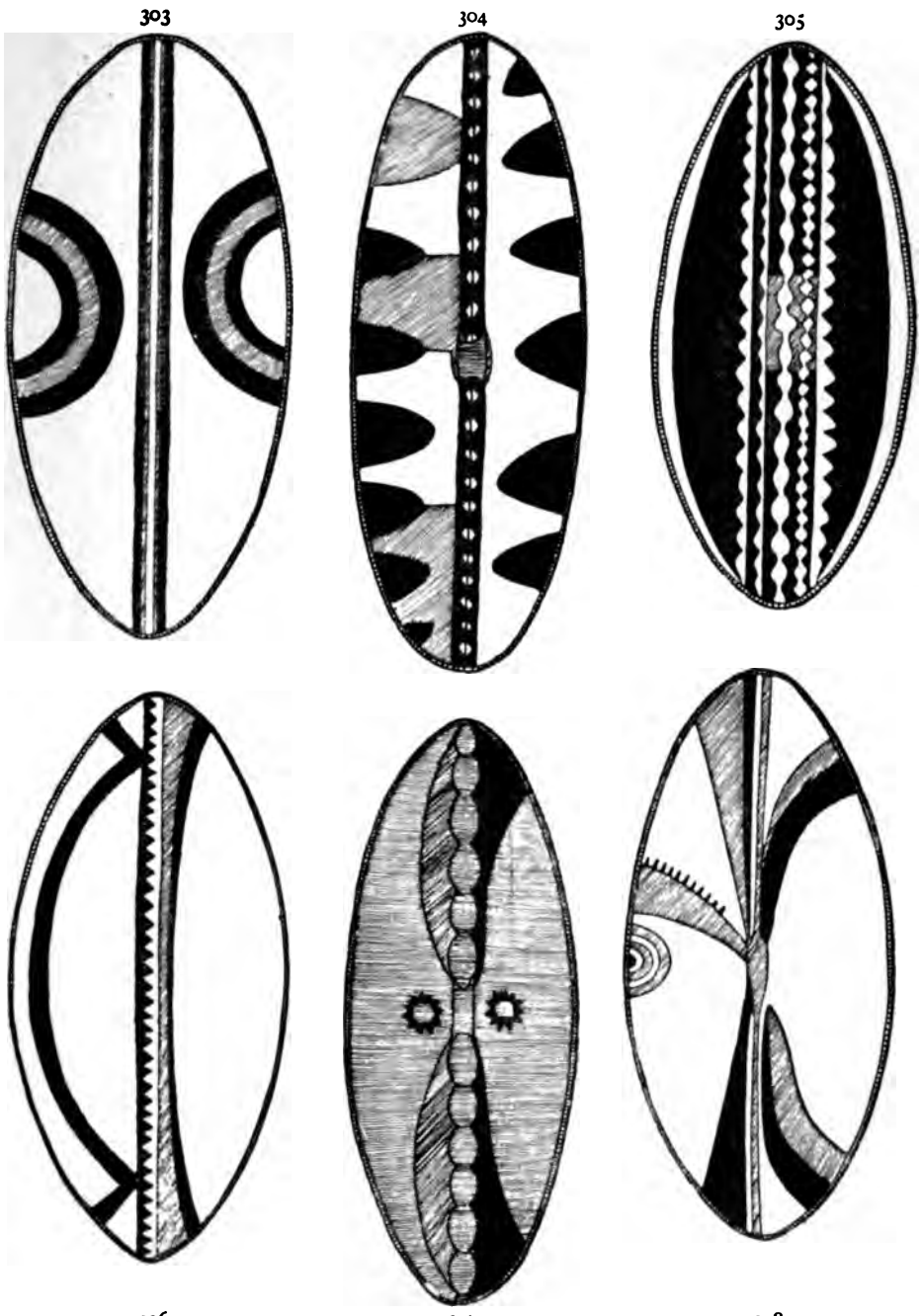


FIG. 293.—SPEAR FROM IKIJU. (One-sixth natural size, III. E., 5810.)

[For Fig 292 see page 185.]



FIGS. 295-302.—USHASHI SHIELDS. (One-sixteenth natural size.)
No. 296 (reverse), III. E., 5814; 297, III. E., 5815; 299, III. E., 5814; 300, III. E., 5812; 301, III. E., 5816; 302, III. E., 5818.



FIGS. 303-308.—USHASHI SHIELDS. (One-sixteenth natural size.)
No. 303, III. E., 5821; 305, III. E., 5819; 306, III. E., 5813; 307, III. E., 5317; 308, III. E., 5820.

have largely borrowed from their neighbours all round.

Arms. In Ikiju I noticed spears on long bad wooden shafts, which in my opinion resemble the lances of the Kavirondo. The spear which I believe to be typical of Ikiju is depicted in Fig. 293. The short lancet-shaped blade is attached to the shaft, as well as the iron socket. There are also found in use in Ushashi and in Ngoroine ancient spears of the Wataturu, and such as recall those in use on the western shore of the Nyanza. In the eastern districts the beautiful long spears of the Massai are commonly seen. For hunting elephants they formerly used short spears with bulky, heavy wooden shafts, such as are used in Unyamwesi (Fig. 294).

FIG. 309.—SHIELD FROM SATENAKI. (One-sixteenth natural size.)

The shields in Ushashi are very similar to those of the Massai, and

Shields. showily painted in various colours. The shields of every village community are marked with a design peculiar to it, resembling those on the shields of the Massai (Figs. 295-308). In Satenaki I obtained a shield which, instead of being elliptical, was long, broader at the top than at the bottom, and painted red and white, but the design differed from that of the Massai (Fig. 309).

The bows in Ushashi are strikingly large and beautifully worked. The wood

Bows. is of dark-brown colour, fairly straight along the whole length, but sharply curved at the ends; the cord is made of sinews. In this country, too, it is the practice to coil rings of sinews round the bow, to indicate the number of animals slain by the owner of the bow (Fig. 310). The Washashi, being very skilful in the use of the bow, are formidable enemies. Even in

early youth the boys make themselves little bows and wooden-headed arrows.

The arrows of the warriors are very long and always poisoned. The poison is kept in bags or cases made of skin; the sharp point, with its stem, is inserted in the shaft and thickly coated with poison to the extreme end of the tip. The heads are lancet-shaped and barbed, sometimes on only one, and sometimes on both, sides (Fig. 311). Occasionally one comes across wooden arrow-heads, which are poisoned. The arrow is winged with three feathers, which are attached in the same manner as in Ussindja; the notch is deep and curved at the lower end. The arrows are kept in the huts in large, capacious quivers (Fig. 312), and the poisoned arrow-heads are wrapped up in leather strips. In battle smaller quivers (Fig. 313) are worn, tied round the body; these contain a small stick with a *daua* in addition to the arrows (Fig. 314). These quivers are

Arrows.

FIG. 310.—BOW. (One-tenth natural size, III. E., 5647.)

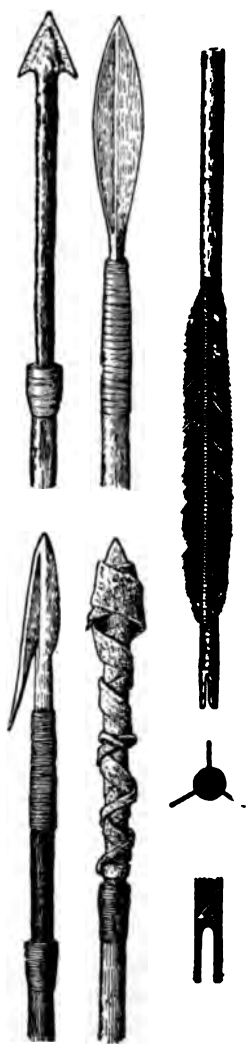


FIG. 311.—ARROWS. (One-third natural size, III. E., 5653.)

usually made of bullock's skin, but in the Madjita Bay I secured a quiver of buffalo-skin (Fig. 315).

Round the hip the Mashashi warrior wears the Massai sword in a leather sheath (Fig. 316), and in close combat he uses a small wooden club (Figs. 317, 318).

Swords.

In Ugaya small sword-shaped knives are in use; these are kept in long wooden sheaths, which are adorned,

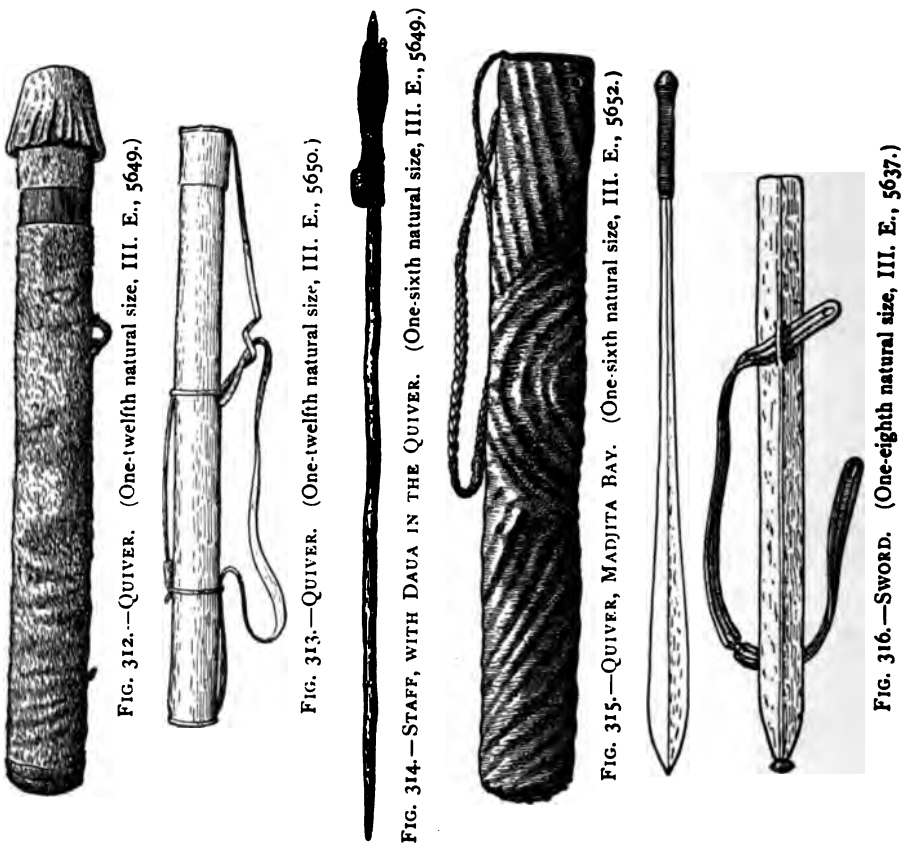


FIG. 312.—QUIVER. (One-twelfth natural size, III. E., 5649.)

FIG. 313.—QUIVER. (One-twelfth natural size, III. E., 5650.)

FIG. 314.—STAFF, WITH DAUA IN THE QUIVER. (One-sixth natural size, III. E., 5649.)

FIG. 315.—QUIVER, MADJITA BAY. (One-sixth natural size, III. E., 5652.)

FIG. 316.—SWORD. (One-eighth natural size, III. E., 5637.)

as well as the handle (Fig. 319). There are yet to be mentioned the parrying shields proper used in Ngoroine (Fig. 320); they are very likely an imitation of those of the Wataturu. In peace-time the men carry in their hands wooden walking-sticks, prettily embellished and adorned (Figs. 321, 322). They doff their war orna-

ments and come without arms if they approach a European with peaceable intentions. Another indication of friendly approach is that they pluck tufts of grass

FIGS. 317, 318.—CLUBS. (One-fourth natural size, III. E., 5642, 5644.)

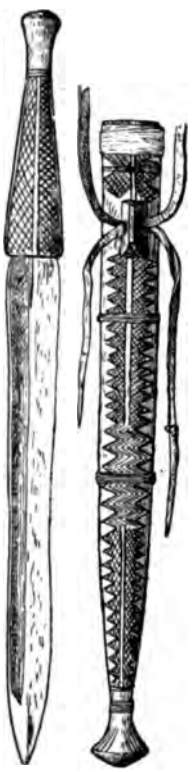


FIG. 319.—SWORD FROM UGAYA. (One-fourth natural size, III. E., 5871.)

FIG. 320.—PARRYING SHIELD. (One-eighth natural size, III. E., 5782.)

FIG. 321.—DECORATED STICK. (One-fourth natural size, III. E., 5838.)

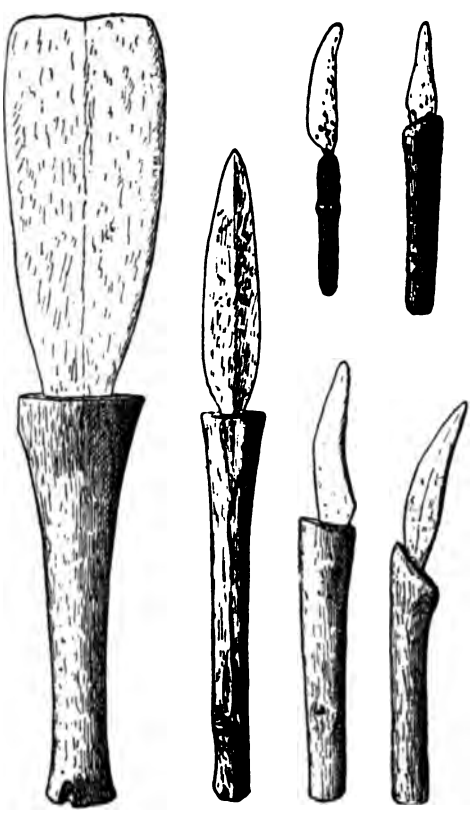
FIG. 322.—STICK. (III. E., 5687.)

from the ground, spit on them, and hold them out to the visitor; or sometimes they meet the stranger with green boughs in their hands.

The Washashi manufacture

a great variety of small sharp instruments and all kinds of knives, the blades of which are usually firmly fixed with a long thorn in the wood of the handle. The shapes of most common use are depicted in Figs. 323 to 328. These knives, as well as the large sickle-shaped field-knives (Fig. 329), are used in the daily labour. Moreover, the Washashi manufacture all

Knives.



III. E., 5656. 5657. 5823. 5825.

FIGS. 323-328.—KNIVES. (One-fourth natural size.)

FIG. 329. HOE. (One-eighth natural size, III. E., 5655.)

FIGS. 330-333.—TOOLS. (One-fourth natural size.)
a, III. E., 5664.
b, III. E., 5665.
c, III. E., 5829.
d, III. E., 5669.

FIG. 334.—COW-BELL. (One-fourth natural size, III. E., 5745.)

sorts of tools, such as bodkins, awls, needles, punches, etc. (Figs. 330 to 333); also various kinds of pincers for pulling out hairs, tongs for holding live coals to light the pipe, iron cow-bells (Fig. 334), sticks for distaffs (Fig. 335), fish-hooks, etc. All these small tools are kept in large

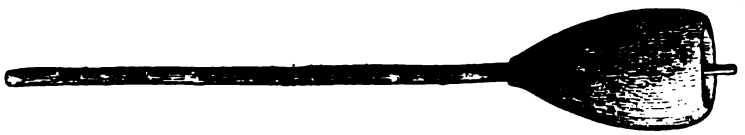


FIG. 335.—SPINDLE. (One-fourth natural size, III. E., 5682.)

ornamented boxes of bark (Fig. 336), and in cylindrical bins made of wood and wrapped round with strips of skin; the lid is made of leather (Figs. 337, 338).

Hunting and fishing in the lake and in the rivers is pursued with much eagerness. In the extensive woods in the Ruwana Plain, as well as in Nata, the traveller often comes across small hunting-boxes and pitfalls for game. These are deep, narrow pits covered with thin brushwood, dug in scattered places in the wood, or in great numbers to the right and to the left of the footpaths. On one occasion I counted over 200 in a half-hour's walk. In Nata I saw several such small pitfalls, arranged like a chess-board (Fig. 339). Near the Ruwana River I saw a peculiar contrivance for catching game on a large scale. Two high walls of palisades, pretty far asunder at first, gradually converge

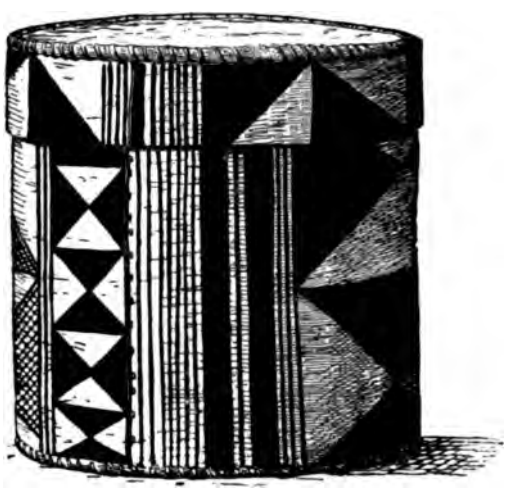


FIG. 336.—BARK BOX.
(One-fourth natural size, III. E., 5750.)

The Chase.

like a wedge, leaving an exit at the narrow end (Fig. 340). Just outside the exit numerous pitfalls covered with

FIG. 337.—WOODEN BOX.
(One-fourth natural size, III. E., 5750.)

FIG. 338.—WOODEN BOX.
(One-sixth natural size, III. E., 5741.)

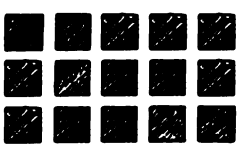


FIG. 339.—PITFALLS.

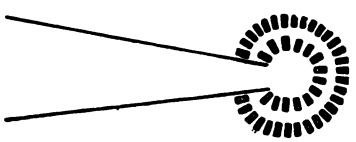


FIG. 340.—TRAP.

FIG. 341.—HIPPOPOTAMUS HARPOON. (One eighth natural size, III. E., 5769.)

foliage were dug, and lay round in concentric semi-circles, so that the game driven through the double

hedge had to pass them, and naturally fell in. In addition, the Washashi catch their game with large nets. Hippopotami are hunted with harpoons (Fig. 341).

Fishing is carried on with fish-hooks and with nets (Fig. 342), mostly so by the lake at Katoto, and on the banks of the rivers Ruwana and Mara-Dabash. A certain fishing-net brought from Ngoroine, which was a kind of trawling-

Fishing.

FIG. 342.—FISH-NET.
(One-fortieth natural size.)

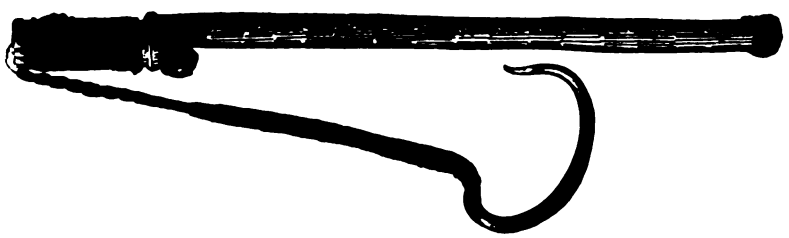


FIG. 343.—FISHING-HOOK FOR SHEATH-FISH. (One-fifth natural size, III. E., 5799.)

FIG. 344.—PORCELAIN PIPE.
(One-third natural size, III. E., 5792.)

FIG. 345.—PORCELAIN PIPE.
(One-third natural size, III. E., 5865.)

net, had numbers of small fishing-hooks attached to it. Sheath-fish (*Silurus glanis*) are caught with a peculiar strong hook with a wooden handle (Fig. 343).

Tobacco is largely cultivated, as well it might be, seeing how addicted the Washashi are to the enjoyment of tobacco, both in smoking and in taking snuff. The

pipes, which are of very poor workmanship, are made of clay (Figs. 344-347) or of soft stone (Figs. 348, 349), and are attached to short wooden stems. The snuff, which is ground very fine, is kept in small bottle gourds or little boxes made of horn, with a wooden stopper, which are carried either tied to the apron or on straps slung round the arm. In Ngoroine these boxes are adorned with pretty patterns, and the lids are of leather embellished with beads (Fig. 350).

Tobacco-pipes.

Pombe, or beer, brewed from millet, is consumed very largely in Ushashi; it is found in every hut

FIG. 346.
CLAY PIPE.
(One-third natural size, III. E., 5737.)

FIG. 347.
CLAY PIPE.
(One-third natural size, III. E., 5736.)

FIG. 348.—STONE HEAD OF PIPE.
(One-third natural size, III. E., 5864.)

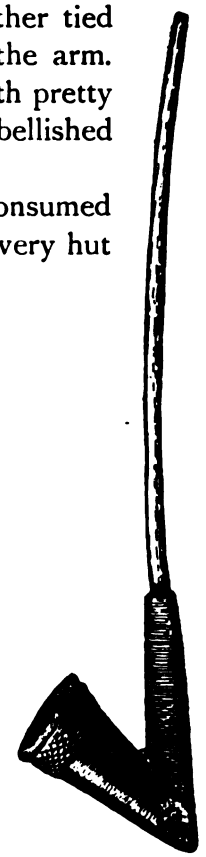


FIG. 349. — STONE HEAD OF PIPE.
(One-third natural size, III. E., 5735.)

in clay pots or closely-plaited wicker flasks. The Washashi are fairly skilful in the manufacture of baskets, bottles, and cups of a great variety of shapes. It is peculiar to Ushashi that the bottom of these vessels is made of leather, or that the

Wicker-work.

baskets have the bottom covered with leather—at least, on the outside. The material used for plaiting is grass or strips of palm leaves. It is not often that the baskets are adorned with designs;

FIG. 350.—SNUFF-BOX. (One-half natural size, III. E., 5793.)

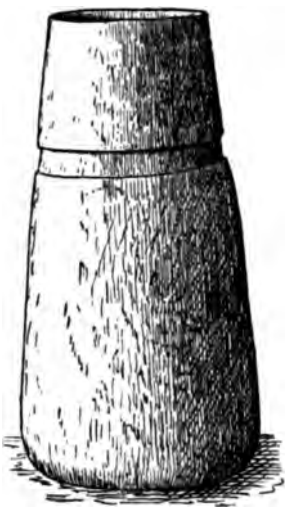


FIG. 351.—MILK-CAN. (One-fourth natural size, III. E., 5758.)

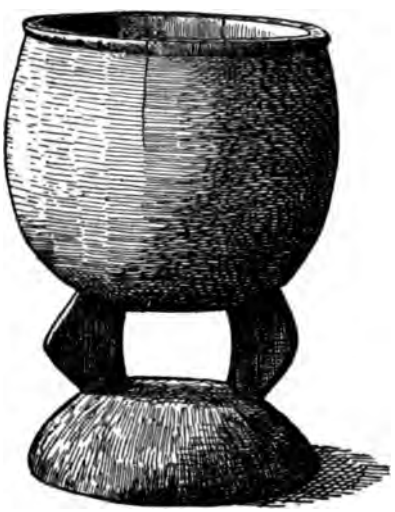


FIG. 352.—MILK-CAN. (One-third natural size, III. E., 5757.)

FIG. 353.—DISH. (One-fifth natural size, III. E., 5755.)

where they do occur they are mostly red rectangular patterns, such as I have seen in Issanzu and Umbugwe.*

The Washashi also use wooden vessels into which the

* By the Manyara lake (Massai Steppe).

cows are milked, and others again are used at table. The former sometimes resemble those used by the Wahuma (Fig. 351), but more commonly they are of very different shape (Fig. 352). For the preparation of food or for use at table they frequently

Milk-cans.

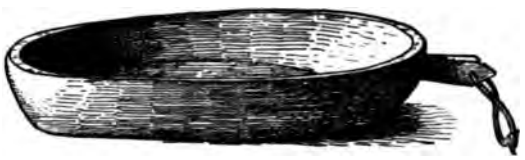


FIG. 354.—DISH. (One-fifth natural size, III. E., 5754.)

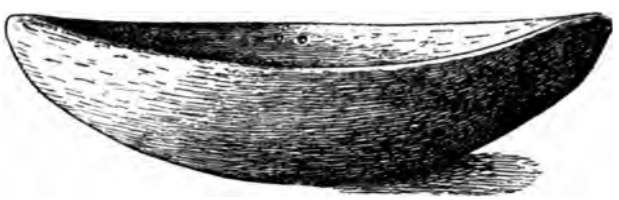


FIG. 355.—DISH. (One-fourth natural size, III. E., 5752.)

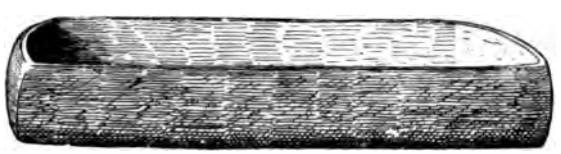


FIG. 356.—DISH. (One-fifth natural size, III. E., 5751.)

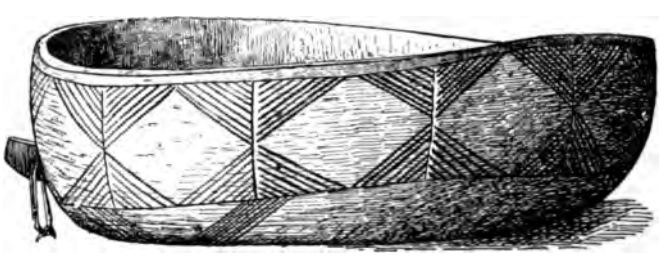


FIG. 357.—DISH. (One-sixth natural size, III. E., 5753.)

use smaller or larger wooden bowls, with or without handle, scored in places with simple triangular patterns (Figs. 353-357). Fig. 358 represents a large water-flask with a wooden stopper, made from a gourd. Fig. 359 depicts a smaller drinking-vessel, also made from a gourd, and manufactured in Ngoroine. Butter

and fat, used to soften the aprons and smear the body, the Washashi keep in vessels carved from wood (Fig. 360), or in a small bullock's horn with a leather lid (Fig. 361).

The Washashi do not seem to be greatly inclined to music; I, at least, have not found amongst them instruments pointing to such an inclination. Drums

Music.

FIG. 358. — GOURD WATER-FLASK. (One-eighth natural size, III. E., 5759.)

FIG. 359. — GOURD DRINKING-VESSEL. (One-fourth natural size, III. E., 5791.)

FIG. 360. VESSEL FOR PRESERVING FAT. (One-sixth natural size, III. E., 5761.)

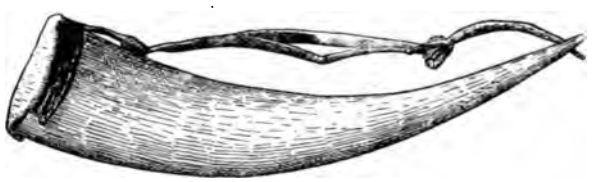


FIG. 361.—OX-HORN FOR PRESERVING FAT AND BUTTER. (One-sixth natural size, III. E., 5760.)

are numerous; one kind of them does not differ greatly from those of the Western Nyanza, excepting so far that those made in Ushashi are less skilfully worked. A trunk of a tree not too thick and about

Drums.

4 feet in height is roughly hewn, and the top is covered with a lizard-skin, which is bent down over the rim of the trunk, and fastened to the wood of the drum with small wooden plugs. Sometimes broad strips of skin are wound round the instrument (Fig. 362). These drums are used for beating time at dancing. In addition to these, they also use drums of other shapes, and small

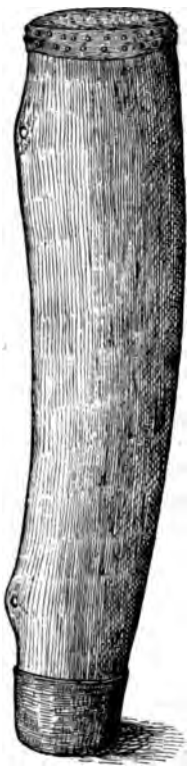


FIG. 362.—DRUM. (One-twelfth natural size, III. E., 5833.)

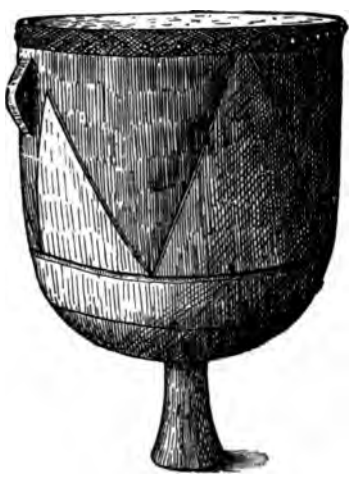


FIG. 363.—HAND-DRUM. (One-fourth natural size, III. E., 5742.)

FIG. 364.—FLUTE. (One-fourth natural size, III. E., 5867.)

FIG. 365.—SIGNALLING-HORN. (One-sixth natural size, III. E., 5743.)

hand-drums (Fig. 363), like those of Ussukuma. Larger instruments are covered top and bottom with leather or

zebra-skin, and both the coverings are held together with strong leather thongs.

In Satenaki I came across a small flute of *mtama* stalk, which was held in a horizontal position when played upon (Fig. 364). Flutes.

FIG. 366.—SIGNALLING-HORN. (One-sixth natural size, III. E., 5744.)

FIG. 367.—GUITAR. (One-tenth natural size, III. E., 5794.)

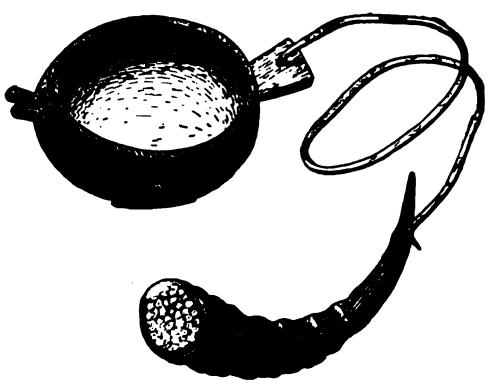


FIG. 368.—GIRDLE WITH DAUA APPARATUS. (One-fourth natural size, III. E., 5780.)

FIG. 369.—GOURD RATTLE. (One-fourth natural size, III. E., 5747, 5748.)

In war the men sound their signals for attack from village to village by blowing the horns of an animal, mostly those of a certain large antelope (Figs. 365, 366). Signal-horns.

In Ngoroine they construct a big, clumsy stringed

instrument, somewhat similar to those used by the Ssesse people and the negroes of the Soudan (Fig. 367), which are also of slight merit.

Guitar.

Magic still flourishes greatly in Ushashi. In the beginning of this chapter I spoke of a man in Ikiju, who was enabled by magic to acquire a certain amount of power over his countrymen. The medicine-men carry on their craft with the utmost possible mystery, and when engaged in their work they buckle round their hips a leather girdle, from which are suspended all kinds of tools, bowls, bottle-gourds, small and large iron bells, antelope-horns, etc. (Fig. 368). Their exorcisms are executed with tremendous noise, made with rattle-gourds, iron bells, etc. (Fig. 369). Many of the men carry round the neck small horns, teeth, or lions' claws as a charm, a practice common to all negro races (Figs. 370, 371); and to the walls of their huts they fasten numerous large amulets, made of antelope and buffalo horns. In the country of Nata I came across a very peculiar kind of *daua*, made of iron, which was said to protect its owner on his travels from all kinds of harm (Fig. 372).

Magic.

FIG. 370. —NECK ORNAMENT. (One-third natural size, III. E., 5802.)

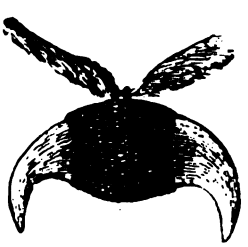


FIG. 371.—NECK ORNAMENT. (One-half natural size, III. E., 5779.)

FIG. 372.—IRON DAUA STICK. (One-twelfth and one-half natural size, III. E., 5774.)

Further north along the Nyanza we come to the kingdom of Kavirondo, which I have not visited, as it belongs to England. I am not able to furnish any ethnographic account of that country, and I do not even possess in my collection any articles derived from it.

To the north-west of Kavirondo lies Ussoga, and further on Uganda, countries of which I have spoken at the commencement of this treatise, guided by my collection.

PHILOLOGICAL NOTES.

A. GENERAL.

THE notes of the Karagwe (Nkole), Ussindja, and Uha dialects have been collected by the author himself, but for those of the Ki-Uganda and the Ki-Ukerewe he is indebted to the kindness of the French Catholic mission of the Southern Nyanza.

1. KI-KARAGWE (NKOLE; KINYORO?).

Pronunciation.

The vowels a, e, i, o, u are pronounced as in German or Italian.

dz = tz or ts.
l = r, r = l.
j = y in 'yet.'

Aï, eï are not true diphthongs, but the vowels are to be pronounced separately, as indicated by the diæresis.

The accent of the words, which sound soft and melodious in speech, rests, as a rule, on the penultimate; exceptions are indicated by special accent-marks (´).

Abbreviations.

s. = singular.
pl. = plural.
Lat. = Latin.

A few words have a sound similar to the Ki-Swaheli tongue, *e.g.*:

to plough = ku-lima.
arm (Lat. brachium) = mkono.
to bring = ku-leta.

Similarities with the Ki-Swaheli, *e.g.*:

Ki-Swaheli.	Ki-Karagwe.	English.
usiku	ekiló	day.
s. kitu	ekintu	thing.
pl. vitu	vintu	things.
kukaa	kala	to sit.
kulipa	kuliha	to pay.
nyuki	nenyoki	bee.

Formation of singular and plural :

s.	pl.	
ovuta	amata	bow, bows.
ihuli	amahuli	egg, eggs.
ovuata	amato	boat, boats.

Irregularities.

s.	pl.	
akati	nimiti	bush, bushes.
naïwa	nawaïbi	thief, thieves.
omufu.	evifuela.	stupid.

Ki-Karagwe.	Ki-Usukuma.	English.
okugulu	kugulu	leg.
aha	aho	here.
endogowe	idogowe	ass, donkey.
ikala	ikala	to sit.
embuga	mbuga	plain, steppe.
enda	nda	belly.
ezi	nsi	earth, land.
s. ovutu / pl. amata	uta / ma-uta	bow. bows.
evitoki	idoke	bananas.

2. Ki-Ussindja.

Pronunciation as under 1, and

ch = ch in 'bench.'

dz, if in italics (*dz*), like dj, otherwise a sound something between dj and dz.

3. Ki-Uganda.

This dialect is spoken in the provinces of Uganda.

The substantives, adjectives, pronouns, and verbs are in the Kiganda speech preceded by the definite article a, e, o, which is sometimes heard distinctly in speech and at other times only imperfectly. On account of this latter habit, the article is in the Kiganda speech occasionally omitted.

dd frequently takes the place of the y of the Ki-Karagwe dialect.

Other details of the different dialects bearing on the differences and similarities among them are pointed out in the body of the notes.

B. SENTENCES.

The sentences in German and in Ki-Swaheli are taken from the 'Fragebogen' of Mr. Seidel of Berlin.

Abbreviations.

Kikar. = Ki-Karagwe.
Kih. = Ki-Uha.
Kis. = Ki-Ussindja.
Kig. = Ki-Uganda.
Kik. = Ki Ukurewe.

ENGLISH AND KI-SWAHELI.

1. This man is beating the slave.
mtu huyu anampiga mtumwa.

Kikar.: omuntu ogu natera omusana.
Kih.: muntu uyu alamukuwise umuza.
Kis.: omuntu ogu yamtera omzanawe.
Kig.: muntu uno akuba muddu.
Kik.: muntu ogwo yamtera omwiru.
(ku-tera, to beat; (o)mwiru, slave; *o* see A. 3.)

2. These people are beating the slaves.
watu hawa wanawapiga watumwa.

Kikar.: awantu awa niwawatera awasana.
Kih.: wantu awo walawakuwita awaza.
Kis.: awantu awa yawatera awazanawe.
Kig.: bantu abo bakuba abaddu.
Kik.: abantu haba bakutera aberu.

3. That woman loves her child.
mwanamke yule anampenda mtoto wake.

Kikar.: omkazi oli najenda omuana owe.
Kih.: omugole ulia alamukunda umwana wage.
Kis.: omte*dz*i oguo namuenda omuana we.
Kig.: mukazi oli ayagala mwana we.
(kwagala, to love, to will.)
Kik.: omukazi ogwo akumwenda omwana we.
(kwenda, to love; (o)mwana child.)

4. Those women love their children.
wanawake wale wanawapenda watoto wake.

Kikar.: awakazi walia niwawakunda awana wawo.
Kih.: awagole walia walawakunda awana wage.
Kis.: awate*dz*i wali niwamuenda awana we.
Kig.: bakazi bali baagala bana babwe.
Kik.: abakazi haba bakwenda abuana babo.

5. Each hand has five fingers.
killa mkono una vidole vitano.

Kikar.: (killa is wanting) mkono uïne enkumu itano.
Kih.: ugo(?) ukowoko uli ividole vitanu.
Kis.: omkono (is wanting in its place pl. emikono) guïnne enkumu vitano.

Kig. : buli mukono guli ne ngalo tano.
(guli, 3rd person of ku-ba, to be.)
Kik.: mukono wona guli nebyala bitano.
(wona, all; kyala, finger s.)

6. This arrow has no point.
mshale huu hauna ncha.
Kikar. : omuambi ogu tikuïne omunne.
Kih. : umwambi ugo tiguli namatwi.
Kis. : omuambi ogu tigulina munwa.
Kig. : musale guno tigulina munwa.
(guli, is; tiguli, is not; tigulina, has not. The *ti* of negation deserves equal attention in all the dialects!)
Kik. : omwambi ogu tigulina munwa.
(li, to be [Verb].)

7. My right arm has been hit by an arrow.
mkono wa kulia wangu umepigwa namshale.
Kikar. : mkono wukulio oguange nalassua numuambi.
Kih. : ukowoko ukulio wanze ndalaswe numwambi.
Kis. : omkono gomulio guanze kwalasa muambi.
Kig. : (o)mukono gwange ogwa dyo gwafumitiddwa musale.
(gwafumitiddwa from ku-fumita, to hit with an arrow.)
Kik. : (o)mukono gwange ogwomulyo gwalasswa omwambi.
(ku lada, to hit.)

8. Man has two hands.
mtu ana mikono miwili.
Kikar. : omuntu aïne emikono ewili.
Kih. : muntu ali amawoko awili.
Kis. : omuntu ane emikono ewili.
Kig. : muntu alina emikono ibili.
(ali, is; alina, has.)
Kik. : muntu alin' emikono ebili.

9. The European gave me these three loaves, and I ate.
mzungu alinipa nikate mitatu hii nikala.
Kikar.: omzungu ampáïle emikate issatu egi nagilia.
Kih. : umuzungu yampaye (loaf is wanting) idatu ilia naliye.
Kis.: omzungu yampa emikate essatu *edz*i yokuliya.
Kig. : muzungu yampadde mikate essatu gino nagilidde.
(yampadde from ku-wa, to give; the m between a and p is instead of ni = to me.)
Kik. : mzungu akampa emikate esatu ezi, nindya.
(akampa from ku-wa, to give; kulya, to eat.)

10. Yesterday I bought these beautiful shoes.
jana nimevinunua viatu vizuri hivi.
Kikar. : nikilo (yesterday) ngúzile evikaïtó virungi ewi.
Kih. : ezo naguze ivilato biidza ivi.
Kis. : nyédzilo ngúdzile endzeto nzima ezi.

Kig. : yo nagula ngatto nungi zino.
(lugatto = shoe, s.)
Kik. : negolo ngúzile nketo ezi nzima.
(egolo, to-morrow and yesterday; kugula, to buy; nzima, beautiful).

11. Bring something to eat!
leta chakula!
Kikar. : lete eviokulia. (s. zukulia.)
Kih. : zana zukulia.
Kis. : lete eviokulia.
Kig. : lete mmere.
Kik. : lete byokulya.

12. He has a sharp knife.
ana kisu kikali.
Kikar. : aïne omisho nigusala.
Kih. : ali umusho kulinubugi.
Kis. : an(ó)omusho owuo*dz*i.
Kig. : alina kambe kalina bwogi.
(kalina bwogi, it has a sharp edge.)
Kik. : alin' omushio gwobugi.
(bugi, sharp)

13. To whom do these vessels belong?
vyombo hivi vya nani?
Kikar. : evintu ewi niviohi (s. sentence 20). (ni = vya, viohi = nani.)
Kih. : ivintu vino vyu wande.
Kis. : evintu ewi ne vyohi.
Kig. : nsuwa zino za ani.
Kik. : ebintu ebi ni bya ga. (ga, who.)

14. My fingers are swollen.
vidole vyangu vimevimba.
Kikar. : enkumu ezange zazimba.
Kih. : ividole vianze viavimbye.
Kis. : enkumu zandze *dz*idzimbila.
Kig. : ngalo zange zizimbye.
(lugalo, one finger.)
Kik. : nkumu zange zizimbile.
(ku-zimba, to swell.)

15. This house is more beautiful than that.
nyumba hii ni nzuri kuliko ile.
Kikar. : enzu egi ninungi kukila eli.
Kih. : inzu jino niidza kuliho yilia.
Kis. : enzu yanze ninzima kuhita eli.
Kig. : nyumba eyo eli nungi kusinga ili.
Kik. : enzu ezi ni nzima ekukira elira.
(ku-kira, to excel; lira, that.)

16. We have put on beautiful clothes.
tumevaa nguo nzuri.
Kikar. : tuzwáïle emienda mirungi.
Kih. : tulambaye imienda miidza.
Kis. : tudzáïle emienda mizima.
Kig. : twambadde ngoye nungi.
(twambadde from kwambala.)
Kik. : tuzwer' omwenda mzima.
(ku-zwera, to put on, dress.)

17. Show me the way to Bagamoyo.
Unionyeshe njia ya kwendea Bagamoyo.
Kikar.: onjeleke omuhanda ukugenda B.
Kih. : unjeleke inzila yu kugendela B.
Kis.: unioleke omuhanda wo kuzenda B.
Kig.: ondage ekkubo elyokugenda e B.
(ku-laga, to shew—n for ni [to me]; elyokugenda for elye okugenda, for going.)
Kik. : unolekerere mwanda ogwokugenda B.
(ku-olekerera, to shew; ku-genda, to go.)

18. These pitchers are full of water.
ndoo hizi zimejaa maji.

Kikar.: endowo ezi zidzuile amáïzi.
Kih.: indowo zino ziludzuye amadzi.
Kis.: essuha e*dz*i zidzuile amendzi.
Kig.: ebita bino bijudde amadzi. (bijudde from ku-jula.)
Kik.: nsabuzo ezi zizwil' amenzi.

19. The female slave is to wash our clothes.
mjakazi azioshe nguo zetu.

Kikar.: omzana aleke emienda yáïtu.
Kih.: omusa azekumesa imienda jadzu.
Kis.: omte*dz*i ayoze emienda zetu.
Kig.: omezana awoze ngoye zafe.
Kik.: mwala anabye myenda zetu. (mwala, young girl; kunabya, to wash.)

20. What is your name?
jina lako nani.

Kikar.: idzina liāūe nohi?
Kih.: idzina liāūe ninde?
Kis.: idzina liāūe olyohi?
Kig.: elinya lyo gwe ani? (gwe ani = you who?)
Kik.: zina liawe oli ga?

21. This tree has large red leaves.
mti huu una majani makubwa mekundu.

Kikar.: ogu mti uï´ne eviwabi vihango nivitukula.
Kih.: umuti uno guli iviwabi vinini vilatukula.
Kis.: omti ogu gulina amatabasi mahango galikutukula.
Kig.: omuti guno gulina malagala manene mamyufu.
Kik.: mti ogu gulina mababi mahango gakutukula. (ku-tukula, to be red.)

22. My teeth pain me.
I have toothache.
meno yangu yananiuma.

Kikar.: amáïno gange nigasasa.
Kih.: amenyo janze yalambawasa.
Kis.: amáïno ganze nigasasa.
Kig.: amanyo gange gannuma. (gannuma from ku-ruma, to pain; one n for ni (me), the second n for r from ruma assimil.)
Kik.: ameno gange gakunsasa.

23. His eyes are black.
macho yake ni yeusi.

Kikar.: amaï´zo age niga gaïlagula.
Kih.: amazo yage gali lawula.
Kis.: amaïso hage nigayilagula.
Kig.: amaso ge gali maddugavu.
Kik.: amaso ge geragwire.

24. That arrow has wounded my ear.
mshale ule umenipiga sikio langu.

Kikar.: omuambi gulia uwandasa okutui kwange.
Kih.: umwambi gulia gulandashe ukutwi kwanze.
Kis.: omuambi ogu gwandaza ahakutui kwanze.
Kig.: musale guli gundasidza kutu kwange. (gundasidza from ku-lasa, to hit.)
Kik.: omwambi ogu gwandasa okutui kwange.

25. The footsteps of the elephant are no longer visible (obliterated).
nyayo za tembo hazionekani tena.

Kikar.: evigele wye ensodzo tibiwonekа naho.
Kih.: ivilenge bye nsovu tibiwonekana none.
Kis.: omuhanda gu ensodzo tuguli kuhesíwua bueno.
Kig.: ebigere bye njovu tibikyalabika. (tibikyalabika from ku-labika, more to be visible, kya = no more.)
Kik.: amagulu ge nzozo tigaïbonwa. (ku-bona, to see.)

26. Look for my key; it is lost. I don't know where it is.
utafuta ufunguo wangu, umepotea, sijui uliko.

Kikar.: londa ofungulo luange, luwuzile, tindikumánya ejululi.
Kih.: ulonde ulufungulo wanze wawudze, timénya yoluli.
Kis.: kuhiga omuchinkiso guanze, guwuzile, mánya guliho.
Kig.: nyonya ekifungo kyange, ekibuze, simanýi we kili. (ekibuze from ku-bula; simanyi from kumánya.)
Kik.: mpigila olufungwo lwange, lwabula, tinkumánya hamo lulyo. (ku-iga, to seek; ku-bula, to be lost; ha, where.)

27. Measure the length and breadth of this board.
kaupima urefu wake na upana wake ubau huu.

Kikar.: lenga uwulaï'ngwa owe nuwuhango owe (board is wanting) ogu.
Kih.: kaulenka uwule wage no uwunini wage (board is wanting) uno.
Kis.: kulenga owula owe na owugazi owe oluidzi kogu.
Kig.: mala okupima obwanvu bwo lubao no buggazi bwalwo.
Kik.: olenge obula bwarwo nobuhango bwarwo oluhero olu. (oluhero, board.)

28. Find a place with a well.
tafuteni mahali penyi kisima.

Kikar.: mlonde ahandi aháïne isiwa.
Kih.: londe ahandi haliha iliwa.
Kis.: kulonda ahandu haneziwa. (yamendzi?)
Kig.: munyonye ekifo kili kumpi awali amadzi. (awali, relat. where there is.)
Kik.: oiga h'eziba.

29. I don't like this place.
mahali hapa hapanipendezi.

Kikar.: ahandi aha tihalikunyendeza.
Kih.: ahandi hano — —
Kis.: ahandu aha tihampikile.
Kig.: ekifo kino sikyagala.
Kik.: hano tihakunsemerera. (ku-semerera, to please.)

30. I will sit down in the place of the Jumbe.
nitakaa kitako mahali pa jumbe.

Kikar.: ndaïkala—ahandi aho omukama.
Kih.: ndaïdzala—ahandi umuami.
Kis.: kwikala halunzi ahandu omuhinda.
Kig.: unatula ku mbuga gwa mukungu.
Kik.: nkwikara hansi omwo omu mukungu.

31. He mourned and wept.
alisikitika na kulia.

Kikar.: (is wanting) alizile.
Kih.: yalihikinika ya alize.
Kis.: muhumuze na lila.
Kig.: yeralikirira nakaba.
Kik.: akabiirirwa n'okulya.
(ku-biirwa, to mourn; ku-lya, to weep.)

32. This cucumber I plucked in the shamba of the people.
tango hili nimechuma shambani kwa watu.

Kikar.: itanga eli nalizoloma omuzili kwa wantu.
Kih.: amatanga lino, ndazolonye omulima kwa wantu.
Kis.: omuongo ogu gusolomile omuzili kwa wantu.
Kig.: nsuju eno, naginoga mu lusuku bwa bantu.
(ku-noga, to pluck; *gi* in na*gi*-noga = it.)
Kik.: omuwongo ogwo nasoloma mu musiri gwa bandi.

33. They met in the house of the Jumbe.
wamekutana nyumbani mwa jumbe.

Kikar.: (wamekut is wanting) niwa = wa me omunzu yumukana.
Kih.: wawonanye muunzu mu muami.
Kis.: wawugene munzu yomkana.
Kig.: basisinkanye mu nyumba ya mukungu.
(ku-sisinikana, to meet.)
Kik.: babugangona mu nzu yomkungu.

34. I see there a man standing in the boat.
ninakwona kule mtu akisimama mtumbwini.

Kikar.: namuona kulija omuntu ajemelile omuwuato.
Kih.: ndawonye ilia umuntu akohagalala mubuato.
Kis.: namulolela hala omuntu ayemelile omuwuato.
Kig.: ndaba wali omuntu aimiridde mu lyato.
(ku-laba, to see; aimiridde from kwimirira.)
Kik.: nalolera kulira muntu aemerere mu bwato.

35. I am a European, but you are a Suaheli.
mimi ni mzungu, lakini wewe ni mswaheli.

Kikar.: inje ndi omzungu, naho iuwe ndi mswaheli.
Kih.: zeewe ndu umuzungu, naho wewe ulu mswaheli.
Kis.: nnye ndi omzungu, — iwe oli omulungwana.

Kig. : nze ndi muzungu, bebbo mwe baswahili.
Kik. : ine ndi muzungu, naho we oli mswaheli. (iwe, you.)

36. We are Europeans, but ye are Suahelis.
sisi wazungu, lakini ninyi waswaheli.

Kikar. : itwe tuli wazungu, naho imwe waswaheli.
Kih. : twewe tula wazungu, naho muć-mue (mula) waswaheli
Kis. : *idz*we awazungu, — imwe awa-lungwana.
Kig. : te tuli bazungu, bebbo mwe ba-swahili.
Kik. : itwe tuli bazungu, naho imwe muli baswaheli.

37. He is a huntsman, but they are fishermen.
yeye ni mwinda, lakini wao wavuvi.

Kikar. : nawe omuasi, naho—evuzi.
Kih. : niwe alu muhigi, naho nawo wavuvi.
Kis. : we nomuasi,—awa awazuvi.
Kig. : ye mwizzi, bebbo abo bavubi.
Kik. : wenene ni mwigi, naho benene ni bazubi.
(mazubi, singular.)

38. This inspector is worse than that.
msimamizi huyu mbaya kuliko yule.

Kikar. : (inspector) ogu muvi kukila oli.
Kih. : — yuno mubi kuliho yulia.
Kis. : alikwemelela ogu omubi nahita oli.
(nahita = Swaheli ku-pita, to sur-pass, comparative is used.)
Kig. : omulabirizi uno mubi kusinga oli.
Kik. : omukoza ogwo ni mubi akukira olira.
(bi, bad ; akukira from kukira, to surpass ; comparative is used.)

39. These inspectors are worse than those.
wasimamizi hawa wabaya kuliko wale.

Kikar. : — awa niwavi kukila wali.
Kih. : — wano wabi kuliho walia.
Kis. : awemelela awa nawabi wahita awo.
Kig. : abalabirizi abo ababi kusinga bali.
Kik. : abakoza haba ni babi bakukira balira.

40. This tree is higher than that.
mti huu mrefu kuliko ule.

Kikar. : omti mulaïngwa kukila ogu.
Kih. : umuti huno mule kuliho gulia.
Kis. : omti ogu omula kuhita ogu.
Kig. : omuti guno mwanvu kusinga guli.
Kik. : mti ogu gulehile gukukira gulira.
(ku-leha, to be long.)

41. These trees are higher than those.
miti hii mirefu kuliko ile.

Kikar. : emiti egi nimilaïngwa kukila eli.
Kih. : emiti jino mile kuliho ilia.
Kis. : emiti e*dz*i mila nehita e*dz*o.
Kig. : emiti gino miwanvu kusinga gili.
Kik. : emiti ezi zilehile zikukira zilira.

42. This bed is broader than that.
kitanda hiki kipana kuliko kile.

Kikar.: ekitabo eki kihango kukila kilia.
Kih.: uwulili vuno bugali kuliho kilia.
Kis.: edzitabo edzi kigadzi kihita edzo.
Kig.: ekilili kino kigazi kusinga kili.
Kik.: kitabo eki kihango kikukira kilira.

43. These beds are broader than those.
vitanda hivi vipana kuliko vile.

Kikar.: evitabo evi vihango kukila vili.
Kih.: amalili vino vigali kuliho vilia.
Kis.: evitabo evyo vigadzi nivihita evyo.
Kig.: ebibili bino bigazzi kusinga bili.
Kik.: ebitabo ebi bihango bikukira bilira.

44. This ditch is broader than that.
handaki hii p'ana kuliko ile.

Kikar.: ekina eki kihango kukila eli.
Kih.: idzowo ikino kigali kuliho jilia.
Kis.: elina elyo ligadzi kudzila elyo.
Kig.: lusarosaro bino luggazi kusinga luli.
Kik.: oruwazo oru ruhango lukukira lulira.

45. These ditches are broader than those.
handaki hizi p'ana kuliko zile.

Kikar.: evina evi vihango kukila vili.
Kih.: wiowo vyino vigali kuliho vilia.
Kis.: evina evi vigadzi kudzila evyo.
Kig.: nsarosaro zino ngazi kusinga zili.
Kik.: empazo ezi ni mpango zikukira zilira.

46. This stone is harder than that.
jiwe hili gumu kuliko lile.

Kikar.: iwale eli liguma kukila lili.
Kih.: iliwue lino lilaguma kuliho lilia.
Kis.: kulugusi elyo kuguma nelidzila elyo.
Kig.: djinja lino ggumu kusinga lili.
Kik.: ibale eli ligumile lilukira lilira.

47. These stones are harder than those.
mawe haya magumu kuliko yale.

Kikar.: amawale hage nigaguma kukila gali.
Kih.: amawe gano galaguma kuliho yalia.
Kis.: amakulugusi aga nigaguma kuzila ago.
Kig.: amayinja ago magumu kusinga gali.
Kik.: amabale aga gagumile gakukira galira.

48. This sword is broader than that.
upanga huu mpana kuliko ule.

Kikar.: omisho ogu muhango kukila guli.
Kih.: umusho uno mugali kuliho gulia.
Kis.: embanda ogu gazi nehita eli.
Kig.: ekitala kino kiggazi kusinga kili.
Kik.: omushio ogu muhango gukukira gulira.

49. These swords are broader than those.
p'anga hizi p'ana kuliko zile.

Kikar.: emisho hezi mihango kukila eli.
Kih.: emisho jino vigali kuliho yilia.
Kis.: embanda ezi gazi kuhita eli.
Kig.: ebitala bino biggazi kusinga bili.

Kik.: emishio ezi mihango zikukira zilira.

50. It is time for us to go.
kumekuwa wakati wa sisi kwenda zetu.

Kikar.: (it is 'time' is wanting) tugenda owetu.
Kih.: kwaliho uwugingo wa twewe kugenda iwadzu.
Kis.: kukawa amazingo itjwe kuzenda kwetu.
Kig.: obudde bwafe butuse bwokugenda ewafe.
Kik.: nzowa yaika yokutaha. (nzowa, sun, time; ku-iha, to have come.)

51. I beat the slave of the Arab.
ninampiga mtumwa wa Mwarabu.

Kikar.: namtera omzana omu halabu.
Kih.: nda mukuwise umuza wu umualabu.
Kis.: yamtera omzana om' mwarabu.
Kig.: nkuba omuddu wo mwarabu.
Kik.: namtera omwiru wa mwarabu.

52. We beat the slaves of the Arabs.
tunawapiga watumwa wa Mwarabu.

Kikar.: twawatera awazana omu halabu.
Kih.: tula wakuwise awaza wu umwalabu.
Kis.: tulawatera awazana om' mwarabu.
Kig.: tunabakuba abaddu wo mwarabu.
Kik.: twabatera aberu ba mwarabu.

53. You will hew off the cocoa-nut palm of the European.
utaukata mnazi wa mzungu.

Kikar.: olakutema (cocoa is wanting) omuzungu.
Kih.: ulautema umunazi wu umuzungu.
Kis.: otagunogola omnazi omzungu.
Kig.: onotema omunazi gwo muzungu.
Kik.: oragutema munazi gwo muzungu.

54. Ye will hew off the cocoa-nut palms of the European.
mtaikata minazi ya mzungu.

Kikar.: mulatema—omumzungu.
Kih.: mulaitema iminazi yu umuzungu.
Kis.: mtagunogola eminazi yumzungu.
Kig.: munatema eminazi gya muzungu.
Kik.: murazitema minazi eyomuzungu.

55. He destroyed the hut of the physician.
alikiharibu kibanda cha mganga.

Kikar.: akaziza enzu yoomufumu.
Kih.: yadzonoye ikibanda zu umufumu.
Kis.: yakisiza echintu chomufumu.
Kig.: ayononye mwamba gwa musawo. (ayononye from ku-uonona.)
Kik.: akenakenole nzu yomufumu.

56. They stole the shoes of the physician.
waliviiba viatu vya mganga.

Kikar.: wakaviba evikaïto biumufumu.
Kih.: waviibye ivilatu vyu umufumu.
Kis.: wewile encheto zomufumu.
Kig.: babba ngatto zo musawo.
Kik.: bakaziba nketo zomufumu.

57. We loaded the gun of the European.
tumeishindilia bunduki ya mzungu.

Kikar.: twakidzindila ehuti yumzungu.
Kih.: twaisindilye mbunduki yu umuzungu.
Kis.: nitusindila embundudzi yumzungu.

Kig.: twasindirira mundu ya muzungu.
Kik.: twaigatira bunduzio yomuzungu.

58. The women slaves washed the clothes of the Europeans.
wajakazi wameziosha nguo za wazungu.

Kikar.: awazana basodza emienda ya-wazungu.
Kih.: awaza walazimeze imienda ya wazungu.
Kis.: awate*dzi* niwodza emienda ya wazungu.
Kig.: bazana bayoza ngoye za bazungu. (bayoza from ku-woza.)
Kik.: abaala bazinabya emienda zomuzungu.

59. Where is the man who stole the axe of the guide?
mtu, aliyeliiba shoka la kirongozi, yuwapi?

Kikar.: omuntu, yaiiba empasa ya ayewembera, kahi?
Kih.: umuntu, yaiibye idzuma za kirongozi, alihehe?
Kis.: omuntu, yaiba esenya ya dzirongozi, alienkaha?
Kig.: omuntu, yabba badzi lyo mukulembezi, ali wa?
Kik.: muntu, ayebile echwankwi yomuebembezi, ali hai?

60. The men who steal the gourds in my garden are not yet taken.
watu, wayaibao maboga ya shamba langu, hawajakamatwa.

Kikar.: awantu, waiiba emiongo wa omuzile kwange, tiwakakwadzile.
Kih.: awantu, waliiba imiungu yu umulima wanze, titulabavashe.
Kis.: awantu, wayiwile omkubi ezambu yanze, tiwakwazilue.
Kig.: abantu, ababba emowa za mulusuku lwange, tibannaba kubakwata.
(tiba*nna*ba, they have not yet; *nna*, yet.)
Kik.: abantu, abeba emiwongo yomusiri gwange, tibakakwatwaga.

61. The man who broke the hunter's bow will be punished.
mtu, anayenvunja upindi wa mwinda, ataathibiwa.

Kikar.: omuntu, yahenda ovuta omuwasi, aladzimwa.
Kih.: umuntu, alavuvunje umuheto yu muhigi, ataliha.
Kis.: omuntu, ahenzile ovuta wo muhigi, alyawuliha.
Kig.: omuntu, amenye busale bwa mwizzi, balimbonereza.
(balimbonereza from ku-bonereza.)
Kik.: muntu, ayaenziba obukoma bwo mwigi, akunaranazibwa.

62. Have you broken the hunter's bows?
umezivunja p'indi za mwinda?

Kikar.: nawuhenda amata omuasi?
Kih.: ulavunje imiheto zu muhigi?
Kis.: nazihenda amata za muhigi?
Kig.: omenye gwe nsale za mwizzi?
Kik.: wagahenda makoma gomwigi?

63. I do not like this spot.
sipapendi mahali pale.

Kikar.: tindikwenda ahandi hali.
Kih.: tibagomba ahandi halia.

Kis.: tindikwendaho ahandu aha.
Kig.: siagala ebifo bili.
Kik.: tinkwendayo kulira.

64. I have a good knife.
nina kisu chema kimoja.
Kikar.: nine omusho murungi nigume.
Kih.: ndi umusho zidza kimwe.
Kis.: nno omusho muzima gumo.
Kig.: nina kambe kamo kirungi.
Kik.: ndi omushio muzima gumo.

65. You have two long arrows.
una mishale mirefu miwili.
Kikar.: oïne emiambi milaïngwa ewili.
Kih.: uli ni miambi mile iwili.
Kis.: one emiambi mila ewili.
Kig.: olina misale miwanvu ibili.
Kik.: olina emiambi elehile ebili.

66. He has three ripe bananas.
ana ndizi mbivu t'atu.
Kikar.: aïne evitoke vihile vissatu.
Kih.: ali ivitoke bihye vitatu.
Kis.: ane evitoke evihize visatu.
Kig.: alina memvu asatu.
Kik.: alina ebiise bisatu.
(kiise, the ripe Banana.)

67. We have four sharp axes.
tuna mashoka makali manne.
Kikar.: twine empasa zitema nimanne.
Kih.: tuli ivivasa vikali vinne.
Kis.: tuna amasenya gowuoki anna.
four of sharpness
Kig.: tulina mabadzi ana ga bwogi.
Kik.: tulina enchwankwi zobwogi ina.

68. Ye have five heavy boards.
mna mbau nzito t'ano.
Kikar: muine emiti nibilemela vitanu.
Kih.: muli (board is wanting) vinini vitano.
Kis.: mna empelo kulemela itano.
Kig.: munazo mbao nzito tano.
Kik.: mulina empero zizitohile itanu.

69. They have an empty purse.
wana mfuko mtupu mmoja.
Kikar.: waïne (purse is wanting) gulimovusa gúmwe.
Kih.: wali—gulimouvusa nigumwe.
Kis.: wano omufuko gulivusa gumo.
Kig.: balina nsao emo njerere.
Kik.: balina nchao

70. I had six empty purses.
nalikuwa na mifuko mitupu sita.
Kikar.: kawanzinne—vilimovusa mukaga.
Kih.: nali ndi—vilimouvusa mkaga.
Kis.: kawaïnne emifuko elivusa mkaga.
Kig.: nali ne nsao mkaga njerere.
Kik.: sandina nchao—mkawe.

71. They had seven short spears.
walikuwa na mikuki mifupi saba.
Kikar.: wakawawaïnne amadzumu miguvu musansu.
Kih.: wali nimi amadzumu wagufu musansu.
Kis.: wakawawanna amadzumu maguvu musansu.
Kig.: bali na mafumu mampi msanvu.
Kik.: sabali na machumu magufu msanzu.

72. We had eight fat sheep.
twalikuwa na kondoo nono nane.

Kikar.: tukawatuine entama egomokile nane.
Kih.: twali nitama nzidza inane.
Kis.: twalikuwa entama zewizadzo mnana.
Kig.: twali ne ndiga za masabu mnana.
Kik.: satuli nenabarega esozwa munana.

73. He went to Bagamoyo and bought nine beautiful cocoanuts.
alikwenda Bagamoyo akanunua madafu mazuri kenda.

Kikar.: akagenda B. akakula (cocoanuts is wanting) marungi muenda.
Kih.: yagye B. akagula—meza muenda.
Kis.: agazenda B. akagula amadafu madzima muenda.
Kig.: yagenda e B. nagula madafu marungi mwenda.
Kik.: akagenda B. nagula madafu mazima mwenda.

74. Wash these ten white coats.
unioshee joho nyeupe kumi hizi.

Kikar.: iodza elioho niliela ikumi hezi.
Kih.: umese ivioho viela idzumi zino.
Kis.: kuoza evioho vilikwela ikumi evi.
Kig.: onjoze kanzu hizo njeru kumi.
Kik.: onabize byoho bikatale ekumi ezi. (ku-katala, to be white.)

75. I saw him bathing, and he sank.
nalimwona akioga, akazama.

Kikar.: ninamwona nayoga (sank is wanting.)
Kih.: namuwonye akijuhagila, akalibila.
Kis.: kamwona nayoga, akaïwila.
Kig.: namlaba nganaba, nabbira. (nga anaba; nga = how; anaba = he bathed.)
Kik.: mmubwene anaba natubira. (ku-tubira, to sink.)

76. When the third hour strikes, wake me.
saa ya tatu ikipiga, uniamshe.

Kikar.: Hour is indicated by gesture with the hand according to the position of the sun.
Kih.: ditto.
Kis.: isassi lya kasatu kalilahika, onimudze.
Kig.: sawa yo kusatu enetuka, onzukuze. (enetuka, will come.)
Kik.: saa ya kasatu keratera, onsisimule.

77. When the food is ready, let us eat.
chakula kikiisha, tule.

Kikar.: zukulia kukilawa, tulie.
Kih.: idzukulia kikisila, tulie.
Kis.: eviokulia vilaïza, tulie.
Kig.: emmere oba eïdde, tulie. (eïdda from kwiva.)
Kik.: ebilyo kabirashia, tulie. (ku-shia, to be cooked.)

78. Your carriers make show-ri.
wapagazi wako wanafanya shauri.

Kikar. : (carrier is wanting) awane niwagamba evigambo.
Kih. : — wawe walakola showri (?).
Kis. : awapazi wawe niwafumola evigambo.
Kig. : abaetisse, bo bakola ebigambo. (abatisse from kwetikka.)
Kik. : bateguzi bawe bakunama. (mteguzi, s.)

79. The cook has eaten your loaves.
mpishi amekula mikate yenu.

Kikar. : (the carrier) (cook is wanting) ialija emikate yaniu.
Kih. : — yalye (bread is wanting) yaniu.
Kis. : omzoga yalia emikate yaniu.
Kig. : omufumbiro alidde emmere yamwe. (alidde from ku-lya.)
Kik. : omteki yalya emikate yanu.

80. When Abdallah comes, tell him that I have gone out.
akija Abdalla, kamwambia, mimi nimetoka.

Kikar. : kalaïdza Abdalla omugámbile inje na sohola.
Kih. : aholuze Abdallah, umuwuile, zewe nda sohoja.
Kis. : kalaïdza A., omugámbile, nnye na sohola.
Kig. : bwanajja A., ombulire nze ngenze. (bwanajja ; bwe, with ; ku-jja, to come ; ngenze from ku-genda.)
Kik. : kaleza A., omugámbire, ine nauruka. (ku-uruka, to go away.)

81. If they had not been afraid, you would not have obtained this agreement.
kama hawangaliogopa, hamngalipata maagano haya.

Kikar. :
Kih. :
Kis. :
Kig. : singa tibatya, singa tibakola kilagano bwe batyo.
Kih. : kwenda atinile, kwenda atakerewe mpera ezi.

82. Bring empty cups.
leteni vikombe vitupu.

Kikar. : lete evikombe vilimovusa.
Kih. : sana ivikombe vilimo uwusa.
Kis. : mlete evikombe vilivusa.
Kig. : mulete ndeku njerere.
Kik. : mulete ebikombe bilibusa.

83. I bought a very beautiful pipe.
nilinunua kiko kizuri sana.

Kikar. : ngakula ekizege kilungi munonga.
Kih. : nagudze ikizege zidza zane.
Kis. : ngúdzile edzizege kizima vuoli.
Kig. : nagula mindi nungi nyo.
Kik. : nkagula kibunda kizima koto.

84. If he does not come, we shall eat alone.
asipofika, tutakula peke yetu.

Kikar. : katalahika, tutalye twenka.
Kih. : aholuushike tuliwulye twe njini.
Kis. : kalawulakwisa, tutalya twenka.
Kig. ; bwatatuka, tunalya fekka.
Kik. : roba tezile, tukulya twenka.

85. When will you call upon him?
utakwenda lini kumwona?

Kikar.: olagenda diali kumulewa?
Kih.: ugenda liali kumulola?
Kis.: oladzenda li kumulola?
Kig.: onogenda ddi okumulaba?
Kik.: oligenda lihi kumlola?

86. Which physician healed your wife?
mganga yupi aliyemponya mkewo?

Kikar.: omufumu nohi yamukidzidze omukazi wane?
Kih.: umufumu alihe yoyamukisidze umugole wawe?
Kis.: omufumu nohi adzilidze omtedzi wawe?
Kig.: omusawo ki awonye omukazi wo?
(awonye from ku-wonya.)
Kik.: mfumu ki ayamukiziza omukazi wawe?
(ku-kira, to heal [intrans.]; ku-kiza, to heal [active].)

87. Which trees will you fell?
miti ipi mtakayoikata?

Kikar.: emiti elikahi eyumulatema?
Kih: imiti ilihe yumutatema?
Kis.: emiti edzi mtakuzinogola?
Kig.: emiti ki munagitema?
Kik.: miti ki zimaratema?

88. We do not smoke.
hatuvuti tumbako.

Kikar.: titulikunwa itabe.
Kih.: titunywa itabe.
Kis.: titusoma itabe.
Kig.: titunywa taba.
(titunywa from ku-nywa, to drink.)
Kik.: titunnwa ipapo.

89. I will not buy anything at all.
sitaki kununua kitu kabisa.

Kikar.: tatindikwenda kugula ekintu buoli.
Kih.: ndanze kugula ikintu (not at all is wanting).
Kis.: tindikwenda kugula idzintu vuoli.
Kig.: siagalira ddala kugula kintu.
Kik.: tinkwenda kugul' ekintu kotokoto.

90. Don't you know where my pipe is?
hukijui kiko changu kiliko?

Kikar.: tindikukimanya ekizege change kilikahi?
Kih.: tukimenya ikizege dzanze yokili?
Kis.: onomanya edzizege dzanze kiliho?
Kig.: mindi yange eli ludda wa, tomanyi?
Kik.: tokukimany' ekibunda kyange neyokilia?

91. That arrow fell where I was.
mshale ule ulianguka nilipokuwako.

Kikar.: omuambi guli guguile, mkawa ndeho.
Kih.: umuambi vulia vaguye naliho.
Kis.: omuambi ogu guguile kawandiho.

Kig. : musale guli gwagwa, we mbadde. (gwagwa from ku-gwa, to fall; mbadde from ku-ba, to be.)
Kik. : omuambi gulira gukagwa kanene ndiho.

92. Tell me where you were born.
uniambie walipozaliwa.
Kikar. : ongabile aho muzaliloe.
Kih. : umbuile homavialiwe.
Kis. : gambila aho wazaliwe.
Kig. : ombulire, wazalibwa wa.
Kik. : ongambire niho bazalirue.

93 We like honey.
twapenda asali ya nyuki.
Kikar. : nitwenda ovuoki wu enzoki.
Kih. : tulagomba uvuoki vinzuki.
Kis. : nitwenda ovuodzi we nzuki.
Kig. : twayagala buki bwe njuki.
Kik. : tukwenda obwoki bwe enzuki.

94. We like water better than palm wine.
napenda maji zayidi ya tembo.
Kikar. : nitwenda amaizi kukila amalua.
Kih. : nda kuunda amazi kuluta amaloha.
Kis. : nyngenda amendzi udzima kudzila lamba.
Kig. : njagala amadzi kusinga mwenge.
Kik. : nkwenda amenzi kukira amarua.

95. We all are hungry.
tuna njaa, sisi sote.
Kikar. : tuine enzala naïtwe twena.
Kih. : tuli ninzala, twewe twoze.
Kis. : tunifona, itjwe twena.
Kig. : tulina njala, fe fenna.
Kik. : tulina njaa, itwe twena.

96. They are all thirsty.
wana kiu, wao wote.
Kikar. : waine iliho awo wona.
Kih. : wali ni nyota, nawo woze.
Kis. : tuni iliho, awo wona.
Kig. : balina nyota abo bonna.
Kik. : balina iliho abo bona.

97. I have asked him several times, but he did not answer me.
nimemwuliza marra kwa marra, lakini hakunijibu.
Kikar. : mbulize kawili, tivali kungabira.
Kih. : nawasidza kawili, naho tijabuye.
Kis. : nimuwaza ovudza ovudzile, naho talikugamba.
Kig. : namubuziza emirundi mingi, naye taddamu. (namubuziza from ku-buza, to ask.)
Kik. : namubuliza bucha na bucha, naho tansubizemu. (bucha bucha, on and on; ku-subya, to answer.)

98. You have not acted well.
nukufanya vema.
Kikar. : togizile vilungi.
Kih. : tuwagidze biidza.
Kis. : tulikugola kuzima.
Kig. : tuwakola burungi.
Kik. : tokozile kuzima.

99. Say it again; I did not understand.
sema marra ya pili, sikusikia.
Kikar. : gamba kawili, tindikuhulila.
Kih. : umbwile kawili, tinumbwa.
Kis. : gamba olua kawili, tikuhulila.

Kig. : gamba murundi gwo kubiri, syulidde.
Kik. : fumora lwakabili, tinawulira.

100. They will not come back to-day.
hawatarudi leo.
Kikar. : tiwali kugaloka bueno.
Kih. : tiwagaruko ugumuuzi.
Kis. : tiwalikwidza lelo.
Kig. : tibadda lero.
Kik. : tibabusuba lero.

101. We shall not fell these trees.
hatutaikata miti hii.
Kikar. : titulatenia emiti egi.
Kih. : tituitema imito jino.
Kis. : titulikunokola emiti *edzi*.
Kig. : titutema miti egyo.
Kik. : titukuzitema miti ezi.

102. The Arabians have not come yet.
waarabu hawajafika.
Kikar. : awaarabu tibakahikila.
Kih. : awalabu tiwalashika.
Kis. : awaarabu tiwakahikila.
Kig. : baarabu tibannaba kutuka.
Kik. : abaarabu tibakaikile.

103. Do you like the knife which I bought?
kisu hiki, ninachokinunue, chakupendeza?
Kikar. : omusho ogu, nagulula, tigulikwendeza?
Kih. : umusho guno, ndakigula (pleases is wanting).
Kis. : omusho ogu, nakigula, chokunyedeza.
Kig. : akambe ako nakugula, okaagala?
Kik : omushio ogwo nkugugura, gukwikire?

104. The cups which ye have bought in Zanzibar are all broken.
vikombe vile, mlivyovinunua Ungujani, vimevunjika vyote.
Kikar. : evikombi, mukavigula Lungunja viajatike viona.
Kih. : ivikombe vilia, mwavigudze Unguja, vilamenedze vioze.
Kis. : evikombe evyo, mulikuwigula Lungujani, vyahendeka viona.
Kig. : endeku zili, nazigula Lungudya, zamenyeka zonna.
Kik. : ebikombe bilira, binaguzile Lunguja byatikile byona.

105. The cocoa palms which we planted two years ago have as yet borne no nuts.
minazi hii, tuliyoipanda mwaka juzi, hayazaa nazi.
Kikar. : emiti egi, tukagilima mwaka ezueli, tikukazáile (nuts is wanting).
Kih. : iminazi jino, twajilimie umwaka guedzo, tijilaawiale inazi.
Kis. : eminazi *edzi*, tulihamba omwaka guona, tekazáile enadzi.
Kig. : minazi gino, twagisimba mu mwaka guli tiginnaba, kubala bibala.
Kik. : minazi ezi, itwabyere mwaka yenzweri, tizikarabire.

106. The man, whose name I do not know, will come again to-morrow.
mtu huyo, nisiyemjua jina lake, atarudi kesho.
Kikar. : omuntu ogu, tindikumanya idzina elie, alagaruka niendza.
Kih. : umuntu ulia, tinda mumenyi idzina liage, aliwudze hezo.
Kis. : omuntu ogu, tindikumumanya idzina lye, atakuisa nyendza.

Kig.: muntu oyo, simumanyi elinya lye, anadda enkya.
Kik.: muntu ogwo tinkumumanya ezina lye, akusuba nenkya.

107. Is anybody here who can speak Suaheli?
pana mtu, ajuaye kusema kiswaheli?

Kikar.: haliho omuntu, namanya kugamba ekilungwana?
Kih.: haliho umuntu amenya kugamba ikilungwana?
Kis.: oho omuntu, amanya kugamba e*dz*ilungwana?
Kig.: tiwali muntu, amanyi okwogera luswaheli.
Kik.: abiyó omuntu, amanile kufumora kiswaheli?

108. Who does not pay his debt, him people despise.
asiyelipa deni zake, wamtweza watu.

Kikar.: jaziliha emizango eze, nageia awantu.
Kih.: talalihe imigaba yage, walamuwuze awantu.
Kis.: atakalihile ivanza lye, wamteza awantu.
Kig.: atayagala kuliwa amabanja ge, bamgaya.
(ku-gaya, to despise.)
Kik.: atalya mabanza ge, bamugaya.

109. The Arabians destroyed all our houses.
waarabu waliharibu nyumba zetu zote.

Kikar.: awahalabu wakaziza enzu zaitu zona.
Kih.: awaalabu wononye inzu zadzu zose.
Kis.: awaarabu wakaziza enzu zetu zona.
Kig.: baarabu bayonona nyumba zafe zonna.
Kik.: abaarabu bakahenahena enzu zetu zona.

110. The cook cooks batatas every day.
killa siku mpishi ampikia viazi.

Kikar.: evili viona omteki nateka emumbu.
Kih.: ivilo vioze (cook is wanting) aladzumbila inumbu.
Kis.: evilo viona omzoga amtekela emumbu.
Kig.: buli jjo omufumbiro amfumbira lumonde.
Kik.: bucha bucha omteki amtekera enumbu.

111. They have built me a beautiful house.
wameniakia nyumba nzuri.

Kikar.: wanzigila enzu nungi.
Kih.: walanyowakye inzu zidza.
Kis.: wandedzile enzu nzima.
Kig.: bansimbidde nyumba nungi.
(ku-simba, to build.)
Kik.: banomkera nzu nzima.

112. What are we to do?
tufanye nini?

Kikar.: tugile tute?
Kih.: tukoli ki?
Kis.: tudzile tuta?

Kig.: tukole ki?
Kik.: tugire tuta?

113. Give me some water, that I may drink.
nipe maji kidogo ninywe.
Kikar.: mpa amaïzi tuke njuwe.
Kih.: mpa amadzi tutoji ninywe.
Kis.: mpa amendzi madze ninywe.
Kig.: ompa amadzi akatono ninywe. (ompa for o-ni-wa from ku-wa, to give.)
Kik.: mpa otwenzi tunoro, nrwe.

114. Tell it me, that I too may know it.
nambie, nami nijue.
Kikar.: gambila, naïnne.
Kih.: umbwila, nanze menye.
Kis.: gambile, nannye manye.
Kig.: ombulire, nange mmanyi.
Kik.: ongambire, nene mmanye.

115. Tell them they are not to go out of the house.
uwaambie, wasitoke nyumbani.
Kikar.: wagámbile, waleke kusohola omunzu.
Kih.: uwabuile, waleke kusohola munzu.
Kis.: owagambile, wataluga omunzu.
Kig.: obagambe, tibarwe mu nyumba.
Kik.: obagambire batarugemu mu nzu.

116. Say it again, that I may understand it.
sema marra ya pili nipate kusikia.
Kikar.: gamba kawili niho hulile.
Kih.: mbuile kawili numwe kumbwa.
Kis.: gamba olua kawili, mmanye.
Kig.: ombulire omurundi ogwokubiri, nfume okuwulia.
Kik.: fumora lwa kabili, mpulire.

117. Speak slowly, that I may be able to write down what you say.
sema polepole nipate kwandika unenavyo.
Kikar.: gamba polanpolan niho niandike nogamba ki.
Kih.: vuga hatohato numwe (to write down is wanting) uvugiki.
Kis.: gamba kutjekutje mmanye kwandika evyolikugamba.
Kig.: yogera mpolampola, nfune kuwandika byogamba.
Kik.: fumora mpolampola nandike ebyokufumora.

118. The gentleman is inside in the house.
bwana yumonyumbani.
Kikar.: omkama ali omunzu.
Kih.: omuami ali munzu.
Kis.: bwana alimo omunzu.
Kig.: omwami ali mu nyumba.
Kik.: bwana alimo mu nzu.

119. The words, which he told me, are as follows.
maneno aliyoniambia, ndiyo hayo.
Kikar.: evigambo akagambila nivyo evyo.
Kih.: ivigambo byo yambuye, nivyo hivio.
Kis.: evigambo vyafumolile, nivyo evyo.
Kig.: ebigambo bye yambulidde, bye bibino.
Kik.: amagambo nigoyangambire, ni gwago.

120. Even when he speaks truth, he is not believed.
ajaposema kweli, hasadikiwi.

Kikar.: nuwagamba nivyo talikuhulila.
Kih.: naho alivuvuge, tamumbwa.
Kis.: agambile amazima, talikuhulila.
Kig.: na bwe yayogera bya mazima, tibakkiriza.
Kik.: naho akafumora agasemere tibekiriza.

121. This is he who shot at me.
huyu ndiye, aliyenipiga bunduki.

Kikar.: ogu niwue akapiga ehuti.
Kih.: juno niwe nyampidze ebunduki.
Kis.: ogu niwe atile embundudzi.
Kig.: oyo ye yankuba mundu.
Kik.: ogwo niwe yampigira bunduzyo.

122. There is no wind to-day.
hakuna pepo leo.

Kikar.: tihaliho embeho bueno.
Kih.: imbeho tajiliho ugumuuzi.
Kis.: tihana omuyaga lelo.
Kig.: tiguli mbeho lero.
Kik.: tyaliyo mbeho lero.

123. If you do not understand Suaheli, I will explain it to you.
usipojua kiswaheli, nitakwelezea mimi.

Kikar.: kolatali kumanya kilurgwana nda kugambila inje.
Kih.: uhontiumenya ikilungwana ndi kuwuile nzewe.
Kis.: kolamanya kilungwana, nda kwolekelela nnye.
Kig.: oba tomanyi oluswahili, nnakuovunula nze.
Kik.: raba tokumanya kiswaheli, ndakugambira ine.

124. If you were wise, you would have saved your property.
kama ungekuwa na akili, mali yako ingesalia nawe.

Kikar.: kwa kuaóïne ovuenge, evintu biaue wikazigáïle naïwe.
Kih.: howawaye nuwuenge, iviutu viauwe byo ndzigaye nawewe.
Kis.: kuakuwáïle omuganya, ezabo yaue ekasigaïle naiwe.
Kig.: singa walina magezi, ebintu byo tibyandibuze.
(tibyand from ku-bula, to lose; *andi* = were.)
Kik.: kwenda olina obwenge, ebintu byawe wakusigere nabyo.

125. He hid in the wood.
amejificha mwituni.

Kikar.: yajeseleka omukitundu.
Kih.: yiseledze mu hilungu.
Kis.: ayezelekile omu tjitundu.
Kig.: yekwese mu kibira.
(ku-ekwesa, to hide.)
Kik.: yeserekile mu kituntu.

C. VOCABULARIES.

1. KI-KARAGWE.

A.

to Abandon, forsake, ku-leka.
Above, ahaigula.
Absent, tamho.
Accusation, muvi.
to Accuse, ku-njaadega.
Acre, shamba = muzili.
busdani = kilaba.
Advice, evigambo.
Again, naho.
Again, once more, kawili.
Agreeable, mzuri = nimurungi.
tamu = nivinura.
Agreeable, to be, ku-njazo.
wereza.
Agriculture, itunda.
All, wona.
to Alter, change, ku-hindula.
badili = ku-ninkaba.
Always, at all times, evilo vyona.
Angry (in Ki-Swaheli), kali.
Animal, s. enyama, pl. amanyama.
Answer, s. ngambila, pl. evigambo.
Ant, chungu = eniango.
siafu = empazi.
Antelope, nyumbo = enzumzu.
Antlers, horns, s. ihemba, pl. amahemba.
Anvil, nahesa.
Apostle, rugawa.
Appetite, neuzala.
to Approach, ku-wadzila.
Arm (Lat. brachium), mkono.
Arm-pit, kwaha.
to Arrive, ku-jahika.
Arrow, s. omuambi, pl. emiambi.
Arrow poison, ovuzungu.
Ashes, izui.
to Ask, inquire, ku-wuza.
Ass, endogowe; (also in Ki-Ukerewe and in Ki-Kisiba.)
Asunder, ekina.
Attention! pigiza!
to Await, expect, ku-ndinda.
Axe, s. and pl. empasa.

B.

Baboon, s. enkowe, pl. amakowe.
Back, s. omugongo, pl. emigongo.
Back, backwards, enjuma.
Bad, nimuvi.
Bag (of bast), ekibo.
to Bake, ku-hembelela.
Banana, evitoke.
Baobab-tree, ompera.
sawasawa, vilevile } = { nitwi-, ngana.
Bare (dress), nagendawusa.
Bark of tree, s. ekisususuru, pl. evisususuru.
s. ekigula, pl. evigula.
Bark, vessel, s. ekintu, pl. evintu.
Bat (Lat. vespertilio), embuibui.
Batata, emumbu.
to Bathe, ku-nayoga.
Be off! make room! rugaho!
Beach, shore, pwani.
Beam, rafter, enkingi.
Bean, s. nkole, pl. evikole.
to Bear, give birth to, ku-zala.
Because, nahanki.
Bedstead, s. ekitabo, pl. evitabo.
Bee, s. enzoki, pl. nenyoki.
Beetle, s. ekkikoko, pl. evikoko.
Before, ewiso.
to Behead, ku-waga.
Behind, enyuma.
Belly, enda.
Below, ahasi.
Bench, stool, kitibe.
Between, ahagati.
to Bind fast, awohiloe.
to Bind on, ku-kingura.
to Bind round, ku-zwala.
to Bite, ku-nalumwa.
Bitter, vizalila.
Black, naligula.
to Bleed, be bleeding, ku-ninsua engama.
Blind, ahumile.
to Blind, dazzle, ku-nejodza.
Blood, esagama.
Boat, s. ovuato, pl. amato nimuvi.
Body, s. omuwili, pl. emiwili.
to Boil, ku-wila.
Bone, s. egufua, pl. amagufua.
Boot. See 'Shoe.'
Booty, niajaga.

Bosom, amavele.
Both, wona wawili.
Bow, s. ovuta, pl. amata.
Bowels, entrails, enda.
Bracelet, eviombera.
Branch, evitambi.
to Break off, ku-tamura.
to Break to pieces, ku-henda.
Breast, nikifupa.
Breath, naïdza.
to Bring, ku-leta.
to Bring hither, ku-twala.
Broad, kihango.
Brother, s. ovaïtu, pl. avaïtu.
to Brush, ku-zinga.
to Brush off, ku-joza.
Bucket, s. kianzi, pl. vianzi, or endowo.
Building, s. enzu, pl. amanzu.
Bullet (of gun), emporoporo.
Bundle (bast), s. ekitwalo, pl. evitwalo.
Burial-place, ninza kuzika.
to Burn down, ku-tamomliho, or hemba mliho.
Bush, s. akati, pl. nimiti.
Bush negro, s. omiru, pl. awairu.
Butter, amazuta.
Buttermilk, amazunda.
to Buy, purchase, ku-gula.

C.

Cable, omugoi.
Calf, s. enyana, pl. eminyana.
to Call, shout, ku-mweta.
Can, I cannot, ndaïle.
Carcase, mtumbi.
to Carry, ku-toala.
to Carry off, lead away, ku-ihaho.
Caterpillar, s. kamina, pl. emina.
to Catch, ku-fata.
Cause, reason, motive, nahanki.
Cave, s. ekina, pl. evina.
to Cease, ku-leka.
Centipede, s. kamina, pl. evimina.
Chameleon, enjavarusu.
to Chastise, ku-wala.
Cheek, s. itama, pl. amatama.
Chicken, enkoko.
Chieftain, enkama.
Child, s. omwana, pl. awana.
Chin, s. ekilezu, pl. evilezu.
Claw, s. ezala, pl. eviala.
Clean, najela.
to Clean, ku-sodza.
Clear, bright, nidzela.
to Clear up, remove, ku-gilakulungi.
Clever, owuenge.
Cock, enkoko.
Cold, embeho.
Colour, esombo.
to Colour, ku-tamuesombo.
Comb, s. ekizokoso, pl. evizokoso.
Come in ! idza oïkale !
to Come up, approach, muililile.
to Communicate, inform, ku-kambila.
Consequently, na.
Constantly, evilo vyona.
to Contend, dispute, quarrel, ku-tongana.
to Cook, ku-teka.
Cooking-pot, s. emiungu, pl. eviungu.
Corn, omuhunga.
to Cough, ku-kolola.
Counsel, evigambo.
Counsel, to take, advise, ku-ganila.
to Count, ku-wala.
Crocodile, emamba.
to Cover over, ku-fundikila.
Cow, s. ente, pl. amate.
Coward, s. atina, pl. natina.
Cream, amazuta.
Cucumber, s. itanga, pl. matanga.
to Cut, ku-zala.
to Cut off, ku-nagisala.

D.

to Dance, ku-sana.
Dark, dim, omuilima.
Day, s. ekilo, pl. evilo.
Day after to-morrow / Day before yesterday } idzueli.
Daylight, omzana.
Deaf, tahulila.
Deceit, nawiha.
Deep, ahasi.
to Defend, ku-linda.
to Demand, claim, desire, kwenda.
Dense, agomokile.
to Deny, ku-ijanga.
to Depart, ku-tabara.
Desert, solitude, ikungu.
to Destroy, decay, ku-sunda.
Dew, omugoi.

to Die, ku-kaba.
to Dig, ku-lima ekina.
to Dig out, ku-limikina.
Dirty, ovulofu.
Disgust, nonianga.
to Distribute, ku-muha.
Divorce, jamuanga.
to Do, ku-kola.
Doctor, physician, surgeon, alaguza, s. omufumu, pl. awafumu.
Dog, s. embwa, pl. amabwa.
Door, s. omulango, pl. emilango.
Double, kawili.
Down hence, ahasi.
to Dress, ku-nzuala.
Dress, s. omuenda, pl. emienda.
to Drink, ku-nywa.
to Drive, ku-lisa.
to Drive away, ku-winga.
Drum, engoma.
Drunk, otamire.
Dung, amazi.
Dysentery, nadzugula.

E.

Eagle, enioni.
Ear, s. okutu, pl. amatu.
Ear (of corn), zenzewa.
Early in the morning, omzakale.
Earlier, nikale.
Earth, ezi.
to Eat, ku-nindia.
to Eat up, ku-niindia.
Ebony wood, omukelenge.
Egg, s. ihuli, pl. amahuli.
Either—or, nogu.
Elbow, ekogara.
Elephant, s. ensodzo, pl. namasodzo.
Eleven, ikumi nemue.
Emotions, disposition, s. omuganya, pl. emiganya.
Empty, vusa.
End, malidza.
to End, finish, ku-jahoa.
me kwisha = biahoïle.
Enough, nivingi.
Entirely, buoli.
to Err, mistake, ku-nadzumula.
Error, amadzumulu.
to Escape, ku-illuka.
Evening, s. ekilo, pl. evilo.
Everyone, wona.
Evil, nimuvi.
kali = azalila.
Eye, s. eliso, pl. amaiso.
Eyelash, engohe.
Eyelid, evizige.
to Exceed, surpass, ku-kila.
to Excel, surpass, ku-rawaho.
Excrement, amazi.
to Explain, declare, ku-gambila.
Extended, to be, ku-jagololoka.
to Extinguish, ku-raza.

F.

Face, s. ovuso, pl. amaso.
to Fade, ku-oma.
Faint, to be, ku-luha.
to Fall, ku-jagua.
Falseness, nawiha.
to Fall down, prone on the ground, ku-gua.
to Fall in, ku-liagua.
Far, nihale.
to Fasten, ku-kinga.
Fat (noun), (*cf.* 'Butter'), amazuta.
Fat (adj.), agomokile.
Father, mtata.
Fear, tina.
to Fear, ku-tina.
Feather, s. ovuoja, pl. amoja.
Feeble with old age, eïniwango.
to Feed, ku-lisa.
to Fell, ku-zala.
Ferry, eniambu.
to Fester, ku-fumula.
to Fetch, ku-leta.
Fever, omusuidza.
Few, a few, owundi.
Field, shamba = muzili.
busdani = kilaba.
to Fight, ku-ruana.
to Fill up, ku-isuza.
to Find, ku-nobulawudza.
Finger, s. olukumu, pl. enkumu.
to Finish, complete, ku-malisa.
Finished, namala.
Fire, s. omulilo mliho, pl. amalilo.
to Fire, ku-hembelela.
to Fire = shoot, ku-tela ehuti.
Firearm, ehuti.
Fire-place, s. ehiga, pl. amahiga.
Fire-wood, enkui.
First, ewiso.
Fist, etomi.

Fifteen, ikumi na itanu.
Fifty, makumi a atanu.
Five, itanu.
Flag, oluhunga.
Flag (standard), embendera.
Flea, s. ekinjukudzi, pl. evinjukudzi.
to Flee, run away, ku-illuka.
Flesh, nyama.
Flour, ezano.
Fly (insect), s. esohera, pl. evisohera.
Fodder, s zukulia, pl. eviokulia.
to Fold, ku-vihenda.
to Follow, ku-lata.
to Follow after, ku-kulata.
Fool, s. omufu, pl. evifuela.
Foot, s. ogugulu, pl. amagulu.
Forehead, s. ahawuzo, pl. amaso.
Forest, wood, kitundu.
In the wood, omukitundu.
to Forge (iron, etc.), ku-heza.
to Forget, ku-eboa.
Forthwith, buenoaha.
Forty, makumi ma nne.
Four, nne.
Fourteen, ikumi na nne.
to Free, liberate, ku-komolola, ku-ingula.
Fresh, nimavisu.
Fright, tina.
Frog, s. ekikele, pl. evikele.

G.

to Gain, win, ku-hama.
Gate. See 'Door'
to Get, receive, ku-pizile.
to Get drunk, ku-kutamira.
Giraffe, etwiga.
Girl, omuiski.
to Give, ku-ompa.
to Give out, distribute, ku-muha.
Glass, ilole.
Glass bead, enkuansu.
to Go, ku-genda.
to Go back, ku-garuka.
to Go before, ku-jewembera,
to Go forward, ku-genda ewiso.
to Go out, ku-sohola, ku-hegea.
to Go out of the way, give way, ku-biakanya.
to Go round, ku-hegea.
Goat, s. embuzi, pl. amabuzi.
God, s. rugaba, pl. engaba.
Good, varungi.
Gradually, omugawe vyona kama = kunda hika, polan polan.
Grain, rice, omuhunga.
Grandfather, tatenkulu.
Grandmother, mawe enkulu.
Grass (on the ground), evinjadzi.
Great, big, large, mighty, kihango.
to Greet, ku-kuzula, ku-mulamudze.
Groats, ovulo.
Ground, bottom, nahanki.
to Grow old, ku-nalemwa.
to Guard, take care of, ku-nalinda.
Guard, to be on, ku-lewa.
Guinea-fowl, s. and pl. enioni.
Gun, musket, rifle, ehuti.

H.

Hair, s. izoke, pl. evizoke.
Hair of the beard, evilezo.
Hair fan, omukira.
Half, kake.
Hammer, enyundo.
Hand, s. mkono, pl. emikono.
Handle, s. omuhini, pl. emuhini.
Hard, gomile.
to Harden, ku-waga.
Harvest, wagesa.
to Hasten, ku-illuka.
to Hatch, ku-jajata.
(amahuli = eggs.)
Hatchet. s. igembe, pl. amagembe.
Hatred, talikunienda.
Hay, evinjadzi.
He, nolija.
Head, s. omutwe, pl. emitwe.
to Heal, ku-onkidze.
Healthy, sound, nzima.
to Hear, ku-hulila.
to Hearken, listen, ku-hutilisa.
Heart, s. omtuma, pl. emtima.
Heavy, kilemela.
to Help, ku-onkuadze.
Hen, enkoko.
Herd (of cattle), s. orugo, pl. amago.
Here, aha.
to Hide, ku-zeleka.
Hill, s. iwanga, pl. mawanga.
Hippopotamus, s. emfupu, pl. ensupu.
Hitherto, buenuaha.
to Hold fast, ku-kwata.

Honey (*cf.* 'Bee'), ovuoki wu enzoki.
to Hop, jump, ku-sana.
Horn, s. ihembe, pl. mahembe.
House, s. enzu, pl. amanzu.
Household utensils, evintu.
Hot, omuliho.
Hunchback, omgongo.
Hundred, igana.
Hunger, enzala.
to Hunt, ku-lasa.
Hunter, omwasi.
Hyæna, s. embidzi, pl. evibidzi.

I.

I, innye = mimi, ni = ni.
I alone (in Ki-Swaheli), peke yangu.
Ichneumon, ekikara.
Idiotic, nilifuela.
Immediately, at once, lahuka.
to Inhabit, ku-ikala.
Inhabitant, s. omuïlu, pl. awaïlu.
Into, omunzu.
In hence, omunzu.
In hither, idza oïkale.
Insect, s. ekikoko, pl. evikoko.
to Instruct, teach, ku-muelekelela.
Intentionally, nogirakana.
Interpreter, talikuhuliala.
to Intoxicate, ku-kutamira.
Inwardly, within, omunzu.
Iron, edzoma.
to Issue, distribute, ku-muha.

J.

Jealousy, iwuva.
to Joke, ku-sana.
to Jump, ku-sana.
Just as, like unto, nka.

K.

Kernel, s. iwale, pl. amavale.
to Kill, ku-mwita.
Knee, s. ekizui, pl. evizui.
Knife, s. omisho, pl. emisho.
to Know, ku-manya.

L.

Lake, nyanza.
Lance, s. zukulia, pl. eviokulia.
Land, s. ezi, pl. namazi.
Later, olaïdza.
to Laugh, ku-zeka.
to Lay, ku-tama.
to Lay hold of, ku-kwata.
Lazy, nezunda.
Lead (the metal), emporoporo.
to Lead, ku-jewembera.
Leader, commander, ayewembera.
Leaf, s. ekiwabi, pl. eviwabi.
Lean, to make, ku-alabokira.
to Leap, ku-ruka.
Leather, s. enkanda, pl. amakanda.
to Leave alone, ku-leka.
Leaves (on the tree), eviwabi.
Left (Lat. sinister), kumoso.
Leg, okugulu, mfupa = igufua.
Leisurely, polanpolan.
Leopard, s. enzumura, pl. amazumura.
to Let, ku-leka.
to Let go free, ku-ingula.
Lie, falsehood, awiha.
to Lie, speak falsely, ku-nawiha.
to Lie, be recumbent, ku-liama.
Life, omuganya
to Lift up, ku-imuka.
Like, similar, evingana.
Lightning, s. enkuba, pl. nenkuba.
Lion, s. and pl. entale.
Lip, s. omunna, pl. eminna.
Liver, s. nne, pl. amanne.
Little, muke.
Loam, clay, itaka.
to Lock, close up, shut, ku-woha.
Locust, enzige.
Long, nilaïngwa.
to Look at, regard, ku-ndewa.
to Look on, ku-lewa.
to Look out, ku-nindonda.
Lord, Master, Mr., omkama.
to Lose, ku-vula.
to Love, kwenda.
I Love, namuenda.

M.

Mad (he is), ilalo (aïne).
Maggot, mite, s. ekisiko, pl. evisiko.
Magic charm, emiwadzi.
Maiden, virgin, omuiski.
Maize, amapo.
to Make, ku-kola.
to Make a noise, telaendulu.
Man (Lat. vir), s. omzaïdza, pl. awazaïdza.

Man, the old, omugulusu.
Man (Lat. homo), s. omuntu, pl. awantu.
Marriage, omuenga.
to Marry, give in marriage, ku-zuela.
Mat, s. omkeka, pl. emikeka.
Matrimony, wedlock, jazuela.
Meal = to eat, ku-nindia.
Meanwhile, naho.
Medicine, s. omuwazi, pl. emiwadzi.
to Meet, encounter, ku tulewana.
to Mend, ku-wimalize.
Metal, evioma.
Mid-day (= during daylight), omzana.
Middle (= katikati) ahagati.
Midnight, omuitumbi.
Mighty, kihango.
Milk, amate.
to Milk, ku-kama.
Millet, s. ovusiga, pl. amasiga.
to Mistake, ku-nadzumula.
to Mix, ku-tulanidza.
Moon, month, okwezi.
Morning, omzakale.
Mosquito, s. embu, pl. emibu.
Mother, mawe.
Mountain, Mountain range } s. iwanga, pl. amawanga.
Mouse, s. embewa, pl. amabewa.
Mouth, s. akanoa, pl. memanoa.
to Move, set in motion, ku-zundagula.
Much, engo.
to Murder, ku-mwita.
Music, engoma.

N.

Nail. See 'Claw.'
Naked, vusa.
Name, s. idzina, pl. amadzina.
Near, idzaikale, twikeile.
Neck, s. evidza, pl. amadza.
Needle, s. ezinge, pl. emizinge.
Night, ekilo.
Nine, muenda.
Nineteen, ikumi na muenda.
Ninety, makumi muenda.
Nipple (of breast), enjuatwa.
No (adj.), nga.
No, tikiliho.
Noise, jedzidze.
Nose, enjindo.
to Nourish, ku-nikulisa.
Now, at present, bueno.

O.

Oath, s. lahila, walahile.
to Observe, ku-nindewa.
Office, s. mlimo, pl. emilimo.
Oil (*cf.* 'Butter'), amazüta.
Old, ebikeikuru.
Old, to grow, ku-nalemwa.
Old man, omugulusu, omukeikulu.
Old woman, omukeikuru.
Once, formerly, kale.
Once, kamue.
Once again, kawili.
One, nemue.
One-eyed, nezongo.
Or, nawo.
Orderly, polanpolan.
Others, ejindi.
Out-hither, outside, aheru.
Outside, ahero.
Over, ahaïgulu.
Ox, ente.

P.

to Pain, ku-sasa.
Pair, ewili.
Pale, niguela.
Pap, spoon-meat, ovulo.
Parrot, s. kisuku, pl. amasuku.
to Part, ku-henda.
Patient, sick person, aluaïle.
to Pay, ku-liha.
to Pay attention, ku-lewa.
Pearl, uwusalo, s. akakuanzi, pl. enkuanzi.
People, awantu.
Perhaps, hamoe.
Permission, twala.
to Pick up { ku-natolana. / ku-imuka.
to Pickle, alambukile.
to Pickle, smoke, ku-lugamo omwika.
Pig-nut, ebikalanga.
Pipe, s. ekizege, pl. evizege.
Pit, ditch, s. ekina, pl. evina.
Place, ahandi.
Plain (level land), embuga.
to Plait, ku-luka.
to Plant, ku-hanama.

Plate, sheet of metal, evigura.
Pleasant, to be, ku-njazo wereza.
to Please, kwendeza.
to Plough, ku-lima.
Point, tip, omunne.
Poison, ovurogi.
Poor, nefuzi.
Possession, s. ekintu, pl. evintu.
Potato, s. ekizumba, pl. evizumba.
to Pour, ku-enena.
to Pour in, ku-tamo.
to Pour out, ku-zeza.
Power, force, amani.
to Preserve, keep, ku-imuka.
Pretty, murungi.
Property, s. ekintu, pl. evintu.
Proprietor, ewiumuntu.
Pus, corrupted matter, amate.

Q.

Quick, mangu.
Quiver (to hold arrows), s. ekihomba, pl. evihomba.
to Quarrel, ku-tongana.

R.

Rain, enzula.
Rainy season, itumba.
Rat. See 'Mouse.'
Raw, nikivizi.
Razor, s. rugembe, pl. engembe.
Ready, prepared, biahoa, namala.
Ready to make, vimalidze.
Reason, sense, s. omuganya, pl. emiganya.
to Receive, ku-ahizile, ku-pizile.
to Recognize, ku-manya.
Red, ikitukula.
to Refuse, decline, kwanga.
to Remark, observe, notice, ku-nindewa.
to Report, bring news, ku-gambila.
Request, entreaty, kuzaba.
to Require, make use of, ku-ninjenda.
Respected, nimkuru.
to Rest, repose, ku-luhoka.
Rest, to take, ku-ninduhuka.
to Retain, ku-kwata.
Revenge, enzigo.
Rhinoceros, s. empera, pl. amapera.
Rice, omuhunga.
Rich, jatunga.
Riches, evintu.
Right about, to the right, wukulio.
Ring, s. omulinga, pl. emilinga.
Ripe, vihile.
to Ripen, ku-sya.
to Rise, ku-jemelela.
to Roast, ku-hembelela.
to Rob, ku-naïba.
Roof, akadzu.
Rope, s. omugoi, pl. emigoi.
to Rot, ku-sunda.
to Row, ku-lula.
to Rub, ku-dzinga.
to Run off, ku-gula, ku-illuka.

S.

Sagacity, shrewdness, owuenga.
Salt, omonyo.
to Salute, ku-mulamudze.
Sand (udongo) = itaka, omuzenga.
Sandal, s. enkaïto, pl. evikaïto.
Satisfied, to be, ku-haga.
to Say, ku-gamba.
Sea, nyanza.
to See, ku-lewa.
to Seek, ku-ronda.
to Seize, lay hold of, ku-kwata.
to Sell, ku-gula.
to Send, ku-twala.
to Send back, ku-garudza.
to Set, ku-tama.
to Set free, ku-efula, ku-komolola.
Seven, musansu.
Seventeen, ikumi namsansu.
Seventy, makumi msansu.
to Sever, separate, ku-henda.
Shadow, embeho.
to Shave, ku-nimua.
She, niwe.
Sheaf, s. ekigula, pl. evigula.
Sheep, entama.
Shepherd, s. omuliza, pl. awaliza.
to Show, ku-njeleka.
Shield, s. ngao, pl. emigao.
to Shiver, break to pieces, ku-henda.
Shoe, s. enkaïto, pl. evikaïto.
Shore, beach, pwani.
Short, mgufu.
Shoulder, s. iwega, pl. amawega.
Shrewdness, owuenge.
Sick, ill, aluaïle.
Similar, like, evingana.

to Sing, ku-zina
Six, mukaga.
Sixteen, ikumi namkaga.
Sixty, makumi mukaga.
Skin, hide, s. enkanda, pl. amakanda.
Skull. See 'Head.'
Sky, s. iguru, pl. amaguru.
to Slaughter, ku-tema.
Slave, s. omusana, omzana, pl. awazana.
to Sleep, ku-liama.
Slow, polanpolan.
to Smell, ku-nikinuka.
Smoke, omwika.
to Smoke, ku-soma.
Snuff (tobacco), ekirangi.
Soft, bitodzile.
Softly, polanpolan.
Somebody, omuntu.
Something, nikage.
Song, s. sinna, pl. evisinna.
Soul, s. omuganya, pl. emiganya.
to Sow (seed), ku-wiwa.
Spear, s. idzumu, pl. amadzumu.
Speech, language, evigambo.
Spoon, s. endoso, pl. maroso.
Spot, ahandi.
to Spread out, ku-zakwala.
to Stand upright, ku-jemelela.
to Steal, ku-iiba.
Steam, omuika.
Stick, s. and pl. enkoni.
to Stink, ku-nuka.
Stomach, maw, s. enda, pl. amada.
Stone, s. iwale, pl. amawale.
Stool, s. ekitebe, pl. evitebe.
to Stop, remain standing, ku-jemelela.
Storm, embeho.
Strict, atiniza.
String, s engoï, pl. emingoï.
to Strip off, ku-nsura.
Stuff, material, s. omuenda, pl. emienda.
Stupid, s. omufu, pl. nilifuela.
Sultan, emkama.
Sun, izowa.
Surgeon, alaguza, awafumo.
to Sweep, ku-kumba.
Sweet, kunula.
to Swell, ku-zimba, ku-azibile.
Swelling, owuhele.
Swine, pig, ngurure.

T.

to Talk, ku-gamba.
to Take leave, mlalege.
to Teach, ku-njelekelela.
to Tempt, try, ku-roza.
Ten, ikumi.
to Thank, ku-katule.
Then, at that time, nikale.
There, halija; hapa = aha.
Thereby, na.
Therefore, on that account, na-hanki.
Thief, s. naïwa, pl. nawaïbi.
Thin, kasisili.
Thing, s. ekintu, pl. evintu.
Thirst, iliho.
Thirsty, to be, ku-nagili iliho.
Thirty, makumi yassatu.
This, ogu.
Thoroughly, mbuoli.
Thou, iwe.
Thousand, ekiwumbi.
to Threaten, ku-natiniza.
Three, issatu.
Through, through the middle, ahagati.
to Throw away, ku-naka, ku-guisa.
Thunder, nehinda.
Thus, ndeka.
Thy, thine, edzāūe.
Tobacco, itebe.
Tobacco-pipe, s. ekizege, pl. evizege.
To-day, bueno.
Together, simultaneously, hamoe.
To-morrow, njedza.
Tongue, s. olulimi, pl. endimi.
Tooth, s. elino, pl. amaïno.
Town. See 'Village.'
Track, trace, ekigere.
to Turn round, back, ku-garuka.
Trap, jatege.
to Travel, ku-genda.
Tree, s. mti, pl. emiti.
True, wuoli.
Twelve, ikumi na ibili.
Twenty, makumi awili.
Twice, kawili.
Twilight, dawn, endzakale.
Two, ibili.
Two hundred, magana awili.

U.

Ulcer, boil, swelling, owuhele.
to Understand, ku-mahulila.
to Undress, take off clothes, ku-zura.
United, hamoe.
to Unrip, ku-sumulula.
Unripe, nikiwisi.
to Untie, loosen, ku-kingura.
Up, upon, za heiguru.
Up hence, ahaïgulu.
to Urge on, ku-nyandzindika.

V.

in Vain, for nothing, vusa.
Vapour, steam, smoke, omuika.
Vegetables, greens, s. mboga, pl. maboga.
Vein, emizi.
Vermin, evikoko.
Very, mnonga.
Vessel (not ship), s. ekintu, pl. evintu.
Village, orugo.
Vulture, s. enkona, pl. evikona.

W.

to Wake up, ku-sisimuka.
to Wait, ku-ndinda.
Warm, mlilo.
Wanting to be, ku-nadzumula.
War, amadzumu.
Water, amaïzi.
Water-jug, s. omuwindi, pl. emiwindi.
Way, s. omuhanda, pl. emihanda.
W.C., choo niuzumwiswa.
We, itwe.
to Weigh, ku-lenga.
Well, source, s. iziwa, pl. amaïziwa.
Well then! sasa bueno.
What? nenki?
Where? nkahi?
White, nidzela.
White of an egg, nigera.
Who? nohi?
Whole, wholly, nzima, buoli.
Why? nahanki?
Wide, far, mihale.
Wind, embeho.
to Wipe off, ku-iragazi.
to Wish, will, kwenda.
Woman, s. (o)mkazi, pl. awakazi.
Woman, the old, eïniwango.
Wood, s. mti, pl. emiti.
Would have (subj. imperf. of verb 'to have'), s. ekidzu, pl. evidzu, or enzu.
Word, s. ekigambo, pl. evigambo.
Work, kukola.
to Work, ku-nikora mlimo.

Y.

Ye, you, naïtwe.
Year, s. mwaga, pl. emiaka.
Yes, eh!
Yesterday, nyekilo.
to Yield, ku-galuka.
Young, omwana muto.
Your, eviawe

Z.

Zebra, ndoro.

PHRASES.

At home, owuange.
Be off! rugaho!
Good-bye! mlalege!
How do you do? holaileke = (hu jambo).
How much? ngahi.
Make room! rugaho!
What is your name? idzina liawe nohi?
What sort of a one? numuki?

2. KI-UHA.

A.

to Abandon, ku-muleke.
Able to be—
I cannot, nda luaye.
He cannot, ya luaye.
Absent, tahulilo.
Acre, s. umulima, pl. imilima.
Always, ivilo vioze.
Antler, s. ikembe, pl. amahambe.
to Arrange, put in order, ku-gilaneza.
to Arrive, ku-shika.

Arrow, umwambi.
Ass, donkey, s. indogowe, pl. idzidogowe.
At, on, zanahovi.
At once, nonaha.
At all times. See 'Always.'
to Attain, reach, ku-fata.
Axe, s. empasa, pl. iviwasa, or idzuma.

B.

Backwards, inyuma.
Bare, uvusa.
Bark, rind, s. ikisusu, pl. ivisusu.
Bead, uwusalo.
Beetle, s. ikikoko, pl. ivikoko.
Behind, inyuma.
Belly, s. inda, pl. amada.
Below, underneath, ahasi.
Bench, chair, stool, s. ikitebe, pl. ivitebe.
to Bind, ku-woha.
to Bite, ku-wabala.
to Boil, ku-wila.
Bosom, amawele.
to Break to pieces, ku-wunya.
to Bring, ku-sana.
Broth (thick), umudzima.
to Burn up, ku-odza.
Butter, amawuta.
Buttermilk, amadzuunda.
to Buy, ku-gula.
By-and-by, nikale.

C.

to Call, shout, ku-hamagala.
to Carry, ku-mutelula.
to Catch, ku-fata.
Cattle. See 'Cow.'
Cave, s. idzobo, pl. iviobo.
to Chase away, drive off, ku-winga.
Chicken, s. inkoko, pl. ivikoko.
Cold, imbeho.
Cord, rope, s. mugozi, pl. imigozi.
to Cover up, ku-fundika.
Cow, s. inka, pl. ninka.
Cream. See 'Butter.'
to Cut off, ku-waga.

D.

the Day after to-morrow, edzo wuundi.
the Day before yesterday, edzo.
Death, kufa.
to Demand, claim, ku-gomba.
to Deny, disavow, ku-wanga.
Donkey, ass, s. indogowe, pl. idzidogowe.
Down hence, ahasi.
to Drive away, ku-winga.
to Drive (cattle), ku-lagila.
Drunk, to be, ku-wolelua.
to Dry, ku-oma.

E.

Ear, s. ukutwi, pl. amatwi.
Earlier, kale.
Earth, izi.
to Eat, ku-lia.
Egg, s. eligi, pl. amagi.
Eighty, makumi munane.
Elephant, s. insovu, pl. imisovu.
Eleven, idzumi na imue.
Empty, uvusa.
Enough, kilakuye.
Excrements, amavi.

F.

Face, s. uwoso, pl. amaso.
Faint, to be, ku-luha.
to Fall, ku-gua.
Falseness, iwinyoma.
Far, kule.
to Fasten, make fast, ku-woha.
Fat, amavuta.
to Fear, ku-mutina.
Field, s. umulima, pl. imilima.
Fifteen, idzumi na tano.
Finger, s. ulukumu, pl. inkumu, or ividole.
to Finish, ku-limalidze.
Fire, umulilo.
First, imbele.
Fish, s. ivui, pl. ibivui.
to Flee, run away, ku-iluka.
Flesh, inyama.
to Follow after, ku-gulata.
Food, fodder, s. idzukulia, pl. ivikulia.
to Forsake, ku-muleke.
Forthwith, nonaha.
Forty, madzumi manne.
Fourteen, idzumi na nne.
Fresh (bichi), nivivisi.

G.

Game of the chase, inyama.
to Give, ku mpeleza.

to Go, ku-genda.
to Go forward, in advance, ku-uimbera.
Great, mukulu.
Greeting, mtashe.
Ground, kuki.

H.

Hair, imisadzi.
Hand, s. ukowoko, pl. amavoko.
Healthy, zima.
to Hear, ku-umbwa.
Heart, s. umutima, pl. imitima.
Hedge, ulugo.
Here, aha.
Hide, skin, s. inkanda, pl. ivikanda.
Hippopotamus, s. imvuvu, pl. ivivuvu.
Hoe, s. igembe, pl. amagembe.
to Hop, ku-kinna.
Horn, s. ikembe, pl. amahembe.
Hundred, igana.

I.

I, zewe.
I alone, ze ninyi.
Immediately, at once, nonaha.
to Instruct, ku-nyekelela.
Iron, s. idzuma, pl. ivyuma.

J.

to Jest. See 'to Hop.'
Just now, immediately, at once, nonaha.
Just so, even, tulingana.

K.

Knee, s. ikidzui, pl. ivivui.

L.

Labour, work, s. omulimo, pl. imilimo.
Lake, nyanza.
Land, izi.
to Laugh, ku-seka.
to Lead, ku-zembela.
Leaf, s. ikihange, pl. ivihange.
on the tree, s. ikivabi, pl. ivivabi.
Leather, s. inkanda, pl. ivikanda.
Leg, s. ukugulu, pl. amagulu.
Leisurely, hatohato.
Leopard, s. indzumula, pl. amudzumula.
to Lie (be recumbent), ku-liama.
Lion, s. and pl. intali.
to Look, ku-lola.
to Lose, ku-wula.
to Love, ku-kunda.

M.

to Make, ku-kola.
to Make fast, fasten, ku-woha.
Man (Lat. homo), s. muntu, pl. wantu.
Meanwhile, naho.
Medicine, s. umuti, pl. imiti.
to Meet, ku-wonana.
to Milk, ku-kama.
Milk, amata.
Moon, ukwezi.
Mother, koyo.
Mouse, s. imbewa, pl. ivibewa.
to Murder, ku-idza.

N.

to Narrate, ku-mbwila.
Night, idzolo.
Nine, muenda.
Nineteen, idzumi na muenda.
Ninety, makumi muenda.
No (adj.), tabiliho.
Not yet, ndadzali.
Now, none.

O.

Oil. See 'Fat.'
Old, masc. numokongwe, fem. mukedzulu.
Once upon a time, nikale.
to Open, ku-gula.
Others, uhundi.
Outside, hanze.
Over, on the top of, juu.
Ox. See 'Cow.'

P.

to Pain, ku-wabala.
Pap, spoon-meat, umudzima.
to Pass away, ku-nyulaho.
Pearl, uwusalo.
Pepper, ivipilipili.
Pig, swine, s. inguruwe, pl. ibiguruwe.
Place, spot, ahandi.
to Plough, ku-lima.

Point, tip, munwa.
Poison, uwusungu.
Poor, umwolo.
Potato, s. ikinumbu, pl. ivinumbu.
to Put in order, ku-gilaneza.

R.

Rain, imvula.
Rash, mangu.
to Reach, attain, ku-fata.
Ready (= me kwisha), ilasidze.
to Recognise, ku-menya.
to Remain there, ku-idzala.
to Repel, kwanga.
Rhinoceros, s. impera, pl. ivipera.
Rind, bark, s. ikisusu, pl. ivisusu.
Ripe, kilahye.
to Rob, ku-iba.
to Run away, flee, ku-iluka.

S.

Sand, umusalo.
Satisfied, to be, ku-haga.
Sea, nyanza.
to Send, ku twala.
to Send back, ku-garuka.
Seventeen, idzuma na musansu.
Seventy, madsumi musansa.
to Shoot, ku-chumba.
to Shut, ku-woha.
Similar, tulingana.
Sixteen, idzumi na mukaga.
Sixty, madzumi mukaga.
Skin, hide, s. inkanda, pl. ivikanda.
Skull, s. umutwe, pl. imitwe.
to Slaughter, ku-waga.
Slave, s. umuza, pl. awaza.
to Sleep, ku-liama.
Slowly, hatohato.
Smoke, muodzi.
Snake, s. and pl. insoka.
Somebody, umuntu.
Something, kitohi.
Source, spring, well, illiwa.
to Sow (seed), ku-wiba.
Spot, place, ahandi.
Spring, source, well, illiwa.
Steam, umodzi.
Still, as yet, naho.
Stomach. See 'Belly.'
Stout, thick, munini.
to Strike, ku-chumba.
Sun, idzuwa.
Sweet, ilanula.
to Swell, ku-viimba.
Swine, pig, s. inguruwe, pl. ibiguruwe.

T.

to Take off (a load, etc.), ku-laha.
to Talk, ku-wuga.
to Teach, ku-muwila.
to Tempt, try, ku-geza.
There, ilia.
Therefore, kuki.
Therein, munzu.
Thick, stout, munini.
Thing, s. ikintu, pl. ivintu.
Thirst, nyota.
Thirty, makumi madatu.
Thou, niwewe.
Tip, point, munwa.
Tobacco, itebe.
To-morrow, edzo.
Tongue, s. ululimi, pl. indimi.
Tooth, s. iliyinyo, pl. amenyo.
to Travel, ku-genda.
Tree, s. umuti, pl. amati.
to Try, tempt, ku-geza.
to Turn round, ku-galuka.
Twelve, idzumi mibili.
Twice, kawili.
Two hundred, amagana awili.

U.

to Untie, ku-gula.
Up, up hence, hezulu.

V.

Very, dzane.
Vessel (not ship), s. ikitungwa, pl. ivitungwa; or s. ikintu, pl. ivintu.

W.

to Wait, ku-ndinda.
Well, source, spring, illiwa.
What? niki?
Where? hehe?
Wild game, inyama.
Wind, imbeho.
Woman, s. omugole, pl. avagole.
Wood, s. omuti, pl. imiti.
Word, s. ikigambo, pl. ivigambo.
Work, labour, s. omulimo, pl. imilimo.

Y.	PHRASES.
Yes, ego.	How do you do? malaye mute?
Yesterday, edzo.	I cannot, nda luaye.
	He cannot, ya luaye.

D. A TALE IN THE UGANDA DIALECT.

A man	Msajja
the name his	elinya lye
he Sigombera	ye Sigombera
was in Buku	yali Buku
and begat	na azala
child his	musana we
name its	elinya lye
it Wabulenkoko.	ye Wabulenkoko.
Wabulenkoko	Wabulenkoko
and said:	naagamba:
go!	mugende!
tell the King,	mugambe kabaka
that: I will not (have)	nti: syagala
goats black	mbuzi nzirugavu
and cattle black	ne nte nzirugavu,
that they kill them;	bazitte;
and the cattle male	ne nte nnume
that they kill them.	bazitte.
If they refuse	Bwe bagana,
they die all.	banafa bonna.
And they kill them.	Ne bazitta.
Wabulenkoko	Wabulenkoko
and comes	na ajja
to the King	ewa kabaka
and says that:	na agamba nti:
I want a village.	njagala kialo.
The King and says:	Kabaka na agamba:
So be it!	kale!
let them take you	bakutwale
to Nyimbwa.	e Nyimbwa.
And he goes to Nyimbwa	Na agenda e Nyimbwa
and he builds	na azimba
the houses his.	enyumba ye.
The King and he says:	Kabaka na agamba:
Wabulenkoko	Wabulenkoko
let them seize him	bamkwate,
they shall kill him.	bamutte.
And they seize him.	Ne bamakwata.
The King and he says:	Kabaka na agamba:
lead him away	mumtwale
kill him.	mumutte.
And they lead him away	Ne bamtwala
and they kill him,	ne bamutta,

and they come back.	ne bakomao.
They were	Bala
they are not yet arrived,	tibannatuka,
Wabulenkoko	Wabulenkoko
and he awakes again	na agorokoka
and he goes before them	na abasoka
to arrive	okutuka
at the King.	ewa kabaka.
Wabulenkoko	Wabulenkoko
and he says to the King:	na agamba kabaka:
thou hast killed me, why?	onzitidde, ki?
the King and he says:	Kabaka na agamba,
that:	nti:
they whom I have given	Be mpadde
Wabulenkoko	Wabulenkoko
to kill him,	okumutta
have they not killed him?	sibamusse?
And they come	Ne bajja
And they say	ne bagamba
to the King:	kabaka:
Wabulenkoko	Wabulenkoko
we have killed him.	tumusse.
The King and he says	Kabaka na agamba
that:	nti:
you lie,	mulimba
I have just seen him,	nze mmulabye
you have not killed him,	simunnamutta,
you have set him free	mumutadde,
go away!	muweo!
The King and he says	Kabaka na agamba
to people others	bantu abalala:
go	mugende
seize Wabulenkoko	mukwata Wabulenkoko
bring him here.	mumulete.
And they go	Ne bagenda
and they seize him	ne bamukwata;
and they bring him	ne bamuleta
where the King is.	awali kabaka.
The King and he says:	Kabaka na agamba:
Well! Wabulenkoko	kale, Wabulenkoko
the bailiffs	abamboa
tell me that:	bangamba nti:
Wabulenkoko	Wabulenkoko
we have killed him,	twamusse
and he awakes again.	na agorokoka.
Well, kill him	Kale, mumuttire,
here, where I am	wano we ndi,
that I may see	ndabe
how he awakes.	nga agorokoka.
And they kill him	Ne bamutta
And they cut him (to)	ne bamusalasala
pieces.	ebifi.
And the King says:	Kabaka na agamba:

bring baskets	mulete ebibbo
carry Wabulenkoko away	mutwale Wabulenkoko
throw him	mumusule
into the fire.	mu muliro.
And they carry him	Ne bamutwala
into the fire	mu muliro
and they come back.	ne bakomao.
They were, they are not yet arrived;	Bali tibannatuka;
Wabulenkoko	Wabulenkoko
and he goes out	na aowa
in the fire	mu muliro
as alive	nga mulamu
and he goes	na agenda
to the King	eri kabaka
Wabulenkoko	Wabulenkoko
and says	na agamba
to the King, that:	kabaka nti:
thou accusest me	onnanga
what about	ki,
to kill me?	okunzita?
The King and he says:	Kabaka na agamba:
Wabulenkoko	Wabulenkoko
a miracle!	kitalo!
he does not die!	tafa!
even if	ne bwe
I kill him	mmutta
every day	buli jo
he does not die.	tafa.
The King and he says	Kabaka na agamba
to the people his:	abantu be:
go, dig	mugende, musime
a grave deep,	obunya obunene
and he says that:	na agamba nti:
they shall bring spears;	balete amafumu;
when they are ready	bwe bamala
to dig the grave,	okusima obunya,
and they shall seize spears	ne batola amafumu
and erect them	ne basimba
in the grave.	mu bunya.
And they go	Ne bagenda
to dig	okusima
and they are ready,	ne bamala
and they come back	ne bakomao
to the King.	eri kabaka.
And the King says:	Kabaka na agamba:
the grave, is it ready?	obunya buwedde?
and they say	ne bagamba
that:	nti:
it is ready.	buwedde.
And he says: Good!	Na agamba: kale!
get skins	mulabe amaliba
of cattle	ga ente
fresh (ones).	amabisi.

And they bring them.	Ne bagalete.
And the King says:	Kabaka na agamba:
Wabulenkoko	Wabulenkoko
seize him.	mumukwate.
And they seize him.	Ne bamukwata.
The King and he says:	Kabaka na agamba:
bring him here	mumutwale
throw him	mumusule
into the grave.	mu bunya.
When you are done,	Bwe mumala
and you seize him	ne mutola
the skins	amaliba
and you lay them	ne mussa
over the grave	ku bunya
and cover it,	ne mubika,
and you sharpen	ne musongola
stakes	mambo
and you fix them	ne mukomerera
over the skins	ku maliba,
and you take	ne mutola
of the earth	ettaka
and you dig in	ne muzika
and stamp fast	ne musambirira
and you close tight	ne munyweza
and you come back,	ne mukomao,
I will see	nnalaba
Wabulenkoko	Wabulenkoko
how he has awoke.	nga agorokose.
And they go	Ne bagenda
and they do everything	ne bakola byonna
the King that	kabaka bye
what he said,	abagambye
and they come back.	ne bakomao.
Wabulenkoko	Wabulenkoko
and he comes out	na aowa
in the ground	mu ttaka
as alive	nga mulamu
and he goes	na agenda
to the King.	eri kabaka.
Thou killest me, why?	Onzitira ki?
O King!	Kabaka!
The King	Kabaka
and he fears him	na amutya
and he leaves off	na amuleka
to kill him.	okumutta.
Wabulenkoko	Wabulenkoko
and flies away	na abuka
and goes	na agenda
to heaven.	wa ggulu
The people and they say	Abantu ne bagamba
that:	nti:
Wabulenkoko	Wabulenkoko
has flown away,	yabuse

he is gone to heaven.	yagenze wa ggulu.
And he finishes	Na amalayo
days few	mwaku ntono
and he comes back	na akomao
upon the earth.	wa nsi.
Wabulenkoko	Wabulenkoko
and says	na agamba
to the King:	kabaka:
Here where thou hast built,	wano, we wazimba
go away	vwao
I drive thee away!	nkugobyeo!
And the King	Na kabaka
says:	agamba:
Wabulenkoko	Wabulenkoko
he drives me away?	ye angoba?
I shall not go away,	sioweo,
I will not,	nganyi,
I shall not go away.	sioweo.
Wabulenkoko	Wabulenkoko
and he flies away	na abuka
and goes	na agenda
to heaven.	wa ggulu.
A rain and it falls	Nkuba na etonya
of fire	ya muliro
and burns	ne eyokya
the houses	enyumba
all	zonna
of the King	za kabaka
and they are destroyed.	ne ziggya.
And the King	Ne kabaka
and he burns	na aggya
(by) the fire	omuliro
a little.	katono.
The King and he fears	Kabaka na atya
Wabulenkoko.	Wabulenkoko.
The King and he saves himself	Kabaka na adduka
in the night	ekiro
and he goes	na agenda
elsewhere.	walala.
The King and he says:	Kabaka na agamba:
Wabulenkoko	Wabulenkoko
fear ye him;	mumutye;
reconcile	mukkirize
the words	ebigambo
his of Wabulenkoko.	bya Wabulenkoko.
Go	Mugende,
make him	mmukolere
houses	enyumba
a fence.	ne kisakati.
And they go	Ne bagenda
they make houses,	bakola enyumba,
Buganda (= Uganda)	Buganda
all (= the whole)	bwonna

and they finish it.	na baginnaba.
Wabulenkoko	Wabulenkoko
and they fear him	ne bamutya
the people all	abantu bonna
and they fear him.	ne bamutya.
A man	Omusajja
and he comes	na agenda
and says	na agamba
to Wabulenkoko :	Wabulenkoko :
let us form	tutte
close friendship.	mkago.
And they form	Ne batta
close friendship,	mkago,
and they remain.	ne batula.
Wabulenkoko	Wabulenkoko
and he takes possession	na anyaga
his (property) the friend's	ebya munne
and he flies away	na abuka
and he goes	na agenda
to heaven.	wa ggulu.
Close friend his	Munywani we
and says :	na agamba :
My friend	Munnange
Wabulenkoko	Wabulenkoko
the (property) mine	ebyange
he has taken possession of.	abinyaze.
Since he has taken it	Oba abinyaze
so be it !	akale !
close friend mine.	munywani wange
So be it ! He may take it.	akale ! atwole,
My (property).	ebyange.
Wabulenkoko	Wabulenkoko
and he is ill	na arwala
with the sickness	ndawadde
of close friendship.	ya mkago
And he comes back	na akomao
upon the earth	wa nsi
and dies.	na afa.

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